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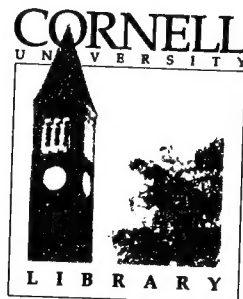
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Grammar of the Chaldee Language

GRAMMAR
OF THE
CHALDEE LANGUAGE,

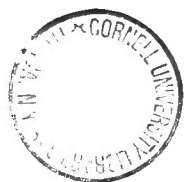
AS CONTAINED IN THE
BIBLE AND THE TARGUMS.

BY
DR. GEORGE B. WINER,
PROFESSOR OF THEOLOGY, ETC., IN THE UNIVERSITY OF LEIPSIK.

TRANSLATED FROM THE GERMAN

BY
H. B. HACKETT,
Professor of Biblical Literature in Newton Theological Institution.

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P R E F A C E .

As a practical grammar of the Chaldee language, that of Dr. Winer is undoubtedly the best which can be placed in the hands of the student. The first edition of this work was published in 1824 ; and it is this, for substance, which was translated by Mr. Riggs, and printed at Andover in 1832. The grammar here offered to the public, which appeared in Germany in 1842, has undergone a complete revision, and may be considered as essentially a new production. In the interval between the two editions, the most important works of Gesenius in Hebrew and Chaldee literature, those also of Ewald, Fürst and others, have made their appearance ; and the materials for a scientific treatment of Chaldee grammar have thus been rendered far more complete than at any former period. All that is truly valuable, and at the same time pertinent to the subject, which the labors of these distinguished scholars have produced, the author has faithfully appropriated in this new edition ; while he has added to them the results of his own maturer and more extended studies, in this department of philology, since the publication of his first more elementary treatise. The introduction, on the subject of the Chaldee language and literature, will be found to be almost entirely new ; the various topics successively introduced are discussed with far greater fulness and precision ; the survey, both of the general facts and of the more infrequent phenomena of the language, is more minute, and authenticated by a much greater variety of references and examples ; while the Syntax, which was almost wholly wanting in the first edition, has here been re-written, and brought at least to as perfect a state, as the same division of Hebrew grammar in the ablest works which treat of that language.

In preparing this work for the public, the writer has confined himself in the main to the mere task of translation. An occasional, unimportant remark has been inserted in the body of the grammar, and a few supplementary pages have been added at the end ; but further than this no change has been attempted ; and the only responsibility, therefore, which he assumes is that of having endeavored to furnish a correct representation of the original. The Chaldee portions of the work have been set up directly from the printed text of Winer, without transcription ; and if they are found

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to be conformed to the text itself, it is hoped that the translator will be considered as having discharged his duty in this respect. It is deemed the more important to make this remark, because the original German work does not appear to have had the benefit of that careful revision in passing through the press, which a scholar like Winer would have bestowed upon it, had he charged himself with this labor; and hence some negligences may present themselves on a closer study of the grammar (though not a few such have been removed), which would naturally enough escape attention in the mere act of proof reading. It is impossible that they should be such as to occasion the student any practical inconvenience. It is not often that such a multitude of references both to biblical passages and to various literary and critical works, occur crowded together within the same compass, as will be found in the following pages. Perfect accuracy in every one of these instances is of course unattainable. The translator has experienced an occasional disappointment in attempting to trace some of these references; and it is possible that the reader may experience the same. A few errors of this kind, which happened to be observed, have been corrected; but it was not supposed to be necessary, even had the means for this purpose within reach rendered it practicable, to subject this part of the work to a complete revision. Some peculiarities in the mode of printing the Chaldee will be remarked by the reader. The *Daghesh lene* is universally omitted in the *aspirates*; except in the Paradigms of verbs and nouns, where (though omitted there likewise in the original) it was thought best to insert it, as a matter of convenience to the learner. This, though not usual in books printed in this country, is very common in works from the German press; and to the student who has been trained to habits of correct pronunciation in Hebrew, it cannot possibly give rise to any embarrassment. It will be noticed also that a few words are now and then written without the vowel-signs, for the most part in cases where the same words are repeated, or where the point which they illustrate, lies in the form of the word rather than its vocalization. It will be understood, when such examples occur, that they are the result of design, not an accident or oversight.

No Chrestomathy, or Vocabulary accompanies the present grammar. The author of it has here treated indeed of the Chaldee language in all its extent;* and has furnished the materials for

* I should except the Rabbinic or Talmudic, which is a species of Chaldee,

extending the study of it to all the remains of the Chaldee literature which have come down to us. It was supposed, however, that the object of most students in wishing to gain an acquaintance with this dialect would be to enable them to read the Chaldee portions of the Bible; and that for this purpose an extended and expensive apparatus would not be necessary. A reprint of the biblical Chaldee would certainly be useless, as every Hebrew Bible contains it; and the provision which Gesenius has made in the later editions of his *Lexicon* for the Chaldee words in Ezra and Daniel, does away with the necessity for a separate Glossary. The grammatical forms of these words, it is true, a general *Lexicon* like his does not discriminate; and the student at first, unless he has the guidance of a teacher, may experience some difficulty in referring them to their proper classification. For the greater convenience of such as may wish to prosecute the study by themselves, a few pages, containing something like an analytical key to the Chaldee portions of the Bible, may be added hereafter as an accompaniment to the present grammar.

It may be proper to say, that the more immediate object which I have had in view in the publication of this work, was the accommodation of some of my own pupils who had expressed a desire to attend to the study of the Chaldee. It is hoped, however, that the circle of its usefulness may be extended yet more widely, and that a want of the theological public may be supplied by it, at present not otherwise provided for. A portion of the Word of God has been written in the Chaldee language; and no one can have access to the entire, original Scriptures without an acquaintance with it. The labor of making this acquisition is not great, after the student has already laid a foundation for it in a knowledge of the Hebrew. The advantages which he may expect to realize from such study, are many and important. An extended enumeration of them it would be impossible to offer here. Some of them are well stated in the following remarks of a distinguished biblical scholar,* to whom the writer acknowledges himself indebted, in common with so many others in our country, for his first instruction and impulse in sacred studies.

"First, a knowledge of the Chaldee is highly important in aiding the student more fully to understand the Hebrew. The basis

the idioms of which are distinguished from those of the Chaldee properly so called, Dr. Winer does not profess to exhibit in the present work.

* The Rev. Prof. STEARNS of Andover, in a Preface written by him for the first edition of this grammar, to which reference has already been made.

of the Hebrew and Chaldee, in common with others of the Semitic languages, is well known by every good oriental scholar to be one and the same. The genius, structure, idiom, peculiarities of syntax, and a multitude of the words, are substantially the same in all; so that he who has acquired a radical acquaintance with any one of them, is prepared to make very rapid and easy progress in them all. The student who understands the Hebrew, has only to read through the pages of the following grammar, in order to be fully satisfied of the correctness of this statement. And if correct, then it is obvious, that in every step of his progress in the study of the Chaldee, he is gaining additional light and confirmation, in regard to the meaning, forms, and structure of the Hebrew. Again, the most important ancient helps extant, for illustrating the meaning of Hebrew words, are in the Chaldee language. The two Targums of Onkelos and Jonathan (which extend over the most considerable portion of the Old Testament), are more to be depended on in difficult cases, than any other aid to which we can resort, in all the store-houses of antiquity. Being of substantially the same idiom with the Hebrew, they often give us the exact shape, as well as meaning of the Hebrew, better than any or all other ancient versions. We may reasonably have a confidence in such ancient Chaldee translators that they, at least for the most part, rightly understood their original. Finally, several chapters in Ezra and Daniel, as exhibited in our Hebrew Bibles, are in the Chaldee language. The student, therefore, who designs to acquire the power of consulting *all* the original Scriptures, must make himself acquainted with the Chaldee language."

It may be added, that in all probability the vernacular language of the writers of the New Testament was the Chaldee, or a dialect very similar to it; and consequently that its idioms and modes of thought must have had an important influence upon the manner in which they employed the Greek language. Not a few of those peculiarities which distinguish the Greek of the New Testament, are decidedly Aramaean rather than Hebrew; and hence without a knowledge of the Chaldee, we should be wanting in some of the means necessary for enabling us to interpret critically even the Gospels and the writings of the Apostles.

II. B. II.

*Newton Theol. Institution, {
June 21, 1815. }*

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INTRODUCTION.

THE CHALDEE LANGUAGE AND LITERATURE.

1. The term *Chaldee* is applied to that Semitic dialect, in which certain sections of the Old Testament and the Targums,¹ so called, are written. These Targums are translations and paraphrases of books of the Old Testament made by Jews, which belong to very different ages, and which, in reference to their linguistic and exegetical character, exhibit an important diversity. With this idiom connects itself the Talmudic dialect, as do also the few remains of the language of the Jews prevalent in Palestine in the time of Christ, and which are preserved in the New Testament, and in Josephus. The dialect of the Egyptian-Aramaean monuments, that have been recently discovered, is likewise a species of Chaldee.

With reference to their *linguistic* character, which alone claims our attention here, the above remains of the Chaldee may be divided into three classes. This dialect appears in its purest state, i. e. in its most peculiar and independent form, in the *Targum of Onkelos* on the Pentateuch, which is, at the same time, the oldest of these Targums. (See Winer's *Diss. de Onkeloso ejusque paraphrasi Chald.* Lips. 1819. 4. S. D. Luzzatto *de Onkel. Chald. Pentateuchi versione.* Vienn. 1830. 8.) The biblical Chaldee occupies the second place. As regards its lexical properties, it is not inferior, indeed, to the preceding; but in respect to orthography and grammar, it stands somewhat lower. (See J. F. Hirt *de Chaldaismo*

¹ See Appendix, No. I.—Ta.

Cph. Helvici tractat. de Chaldaicis biblior. paraphrasib. Gicss. 1612. 4. Carpoz., *Critica sacra* V. T. p. 431 sq. That which the more recent works on Introduction to the Old Testament contain, is to a great extent traditional material, derived from these writings.

biblico. Jen. 1751. 4.) Various peculiarities of the Hebrew occur intermixed with it, as, e. g. the art. \aleph , the plural ending ־ים , the conjugations *Hiphil* and *Hophal*, and the writing of \aleph instead of א . Finally, the other Targums, among which that of Jonathan ben Uziel on the Prophets approaches nearest to that of Onkelos, are written in a language which is not only freely interspersed with foreign words, but presents also many peculiar formations (e. g. ב as praeformative of the Infinitive of פִּאֵל , יִתְּהַל and יִתְּהַלֵּן), some of which show an affinity to the Syriac or the Rabbinic, (as ב for the third person Future, the prefixed syllable רַב in the Passives), while others of them arise from contractions (as in the numerals). What Eichhorn (Einkl. ins A. T. II, p. 6 sq. p. 90 sq.) remarks respecting these peculiarities, is not sufficiently complete; they deserve to be collected separately and made a subject of more extended notice. We have special, linguistic investigations only upon Pseudo-Jonathan on the Pentateuch and upon the Targum on the Proverbs; these have been constantly used in the sequel of the present work. Comp. J. H. Petermann de duab. Pentateuchi paraphrasib. Chald. Berol. 1829. 8. P. I, p. 64 sq. Dathe de ratione consensus vers. Chald. et Syr. Proverb. Lips. 1764. 4. (Opusc. p. 109 sq.)

The relation of the Talmudic dialect to the language of the Paraphrases, cannot be more closely investigated here; we remark only that there prevails an important difference between the idiom of the Mishna and that of the two Gemara.¹ The former is, lexically considered, a species of new Hebrew, but in its grammatical structure discovers the infusion of a strong Aramaean influence. Comp. especially Hartmann, Thesauri linguae Hebr. e Mischna augendi P. I. p. 9 sq. Besides, see J. E. Faber, Anmerk. z. Erlernung des Talmud. und Rabbin. Gött. 1770. 8. M. J. Landau, Geist und Sprache der Hebräer nach dem Tempelbaue. Prag. 1822. 8.

On the popular language of the Jews, current in Palestine in the time of Christ, see particularly Pfannkuche in Eichhorn's Biblioth. der bibl. Literatur VIII. 365 sq.² Comp. Winer's Bibl. Rw. II, 587 sq. (648 ?) This has usually been called the *Syro-Chaldaic* dialect,³ and it is the same language which the Jews at that

¹ See Appendix, No. II.—Tr.

² This article has been translated by Dr. Robinson in the Bibl. Repository, Vol. I. p. 317 sq.—Tr.

³ The appellation was first derived from Hieron. contra Pelag. 3. 1, where it is said that the original of Matthew's Gospel was written *Chaldaico-Syriacus sermone*. A view of this idiom is given by Gesenius in Erack and Gruber's Encyclop. I. XVI. 110.

time employed in their writings, as is shown by the fact (aside from the apocryphal books which originated in Palestine!) that Josephus wrote his work on the Jewish War in this language (De bello Jud. Praef. § 1.) It is called, in the New Testament, *Hebrew*, but in the Talmud, *Syriac* or *Aramaean*. Comp. Rw. II, 587. (648 ?) Anm. From the few remains of it extant, we could not infer with certainty a difference between this idiom and the language of the Paraphrases (Fürst p. 5). In Mark 15: 34, a well known passage of the Psalms is represented as cited by Jesus exactly in the language of the Paraphrases.

The *Egyptian-Aramaean* dialect is found upon some monuments belonging to Egypt, which proceeded for the most part from Jews resident in that country. They are the inscription of Carpentras and some papyrus rolls in the possession of the Museum at Turin, and of the count de Blacas; comp. Beer, Inscriptiones ex papyri vett. Semit. quotquot in Aegypto reperti sunt, etc. Lips. 1833. 4. P. I. Gesen., Monumenta Phoenic. I. 226 sq. The language is Aramaean, yet more allied to the Chaldee than the Syriac. The Inscriptions de Blacas, indeed, incline strongly towards the Hebrew, as much as the Chaldee sections of the Bible. As peculiar appears here ב for ב .

2. It is obvious, on the slightest inspection, that the Chaldee, as it exists at present, sustains a very close relation to the *Syriac*, both lexically and grammatically. It possesses, in common with it, all its essential characteristics, but differs from it again in its details, so far as to maintain a certain individuality of its own. These deviations, however, are grammatical rather than lexical, and affect chiefly the vocalization, in which respect the Chaldee resembles the Phoenician and the Hebrew.

On this relation of the Chaldee to the Syriac, see Aurivillius de lingua Aramaea, in his Dissertatt. ed. Michaelis, p. 104 sq.

¹ Jerome terms the language of his original text of the apocrypha sometimes *Hebraeo*, sometimes *Chaldee*. This is to be referred, perhaps, to the fact, that some of these compositions connected themselves more decidedly with the ancient Hebrew, while others of them were written in the current language of the people. Yet the two expressions might possibly be synonymous, as a comparison of the passages Commentar. in Matth. Jib. 2 (on 12, 13) and Contra Pelag. 3. 1. renders probable.

A comprehensive survey of the lexical character of the Chaldee would be inappropriate here. Its agreement with the Syriac in reference to the sounds of consonants in such words as belong to the Chaldee in common with the Hebrew, is the only point which need be here remarked. As in this respect the Syriac bears, in general, the character of a flat language, so also in Chaldee ו and ח often appear in the place of ו and ש; e. g. דָּבַח *to sacrifice*, דָּבַח *gold*, דָּרַע *seed*, אָדָן *ear*, for אָדָן or דָּר as relat. from דָּח, דָּבַח *to break in pieces*, דָּוִי *steer*, לָיו *lion* (Hebr. לָיוֹשׁ), דָּוִי *new*, for דָּוִשׁ, and ט instead of צ, e. g. טֹר *rock*, טָטָא *counsel*. Less frequently is ט changed into ט, and צ into צ, e. g. קָטַר *to bind*, for קָטַר, אָרֶע *earth*, for אָרֶץ. That the *literae unius organi* are interchanged, scarcely needs to be remarked; e. g. קָדְרִיחַ *brimstone*, קֹדֶבֶט *helmet*, קָנַס *to collect*, וָצִיר, וָחֲפָן *small*.

The Chaldee shares with the Syriac, *grammatically*, the following properties: 1. The forms of the words are in general pronounced with fewer vowels than in Hebrew, and consequently the consonants predominate here in the grammatical structure; e. g. קָטַר, קָטַר, קָטַר. 2. The *Stat. emphat.* instead of the article employed in Hebrew and Arabic. 3. The ו as sign of the Gen. and the ל as sign of the Accus. as well as ד as the sign of relation. 4. The termination יָן for the *Plur.* of the *Masc.* 5. The distinction of the third *Plur. Praet.* in the *Masc.* and *Fem.* 6. The formation of Reflexives and Passives by the prefixed syllable אָר. 7. The formation of the third conjugation in such a form as אָקָטַל. 8. The use of Imperatives Passive. 9. Double Participles in the Actives of the second and third conjugation. 10. The formation of a special Tense by the use of the Partic. in connection with pronouns. 11. The preference of א instead of ה at the end of words; e. g. אָקָטַל *quen*, and the interchange arising thence of verba לא and לו. 12. The pleonastic use of the suffixes before the Genitive. 13. The use of the third *Plur.* of the Actives in a Passive signification. 14. The formation of an adjective personal pronoun by means of יָל with a suffix; e. g. יָלִי *meus*, יָלִיךָ *tuus*.

On the peculiarities of the Chaldee which distinguish it from the Syriac (with a nearer approach, sometimes, to the Hebrew), see Fr. Dietrich de sermonis Chald. proprietate. Lips. 1839. 8. Briefly considered, they are principally the following: 1. A preference for clearer vowels, since א is often employed instead of the Syr. and

Hebr. o; e. g. דָּבַח Syr. دَبَّاح, אָלֶחָא Syr. اَلَحَا, Hebr. אָלֶחָא, סָמָא קָרָא, קוּלָא קָל, אָנֶשׁ אָנֶשׁ, עוּלָם עוּלָם; besides, א is used in Chaldee instead of the Syriac u, in the termination of the Infin. out of Peal; also often ו, where in Syriac ו occurs; e. g. כָּל, כָּל, and – where the vowel, in Syriac, is –;

e. g. הָקָטַל, הָקָטַל, further, the plural ending of the Fem. יָן instead of יָ, and ת instead of יָ; the compos. Sheva under gutturals we could not with certainty reckon here, since the Syrians, although without written signs, may in a similar manner have uttered a short half-vowel under the vowelless gutturals.

2. The avoiding of diphthongs; comp. יָקָטַל with יָקָטַל, St. constr. with מָלֶכְךָ, אָמֶךְ with אָמֶךְ, as well as of the *literae otiantes*; comp. מֶלֶכְךָ *my king*, מֶלֶכְךָ, מֶלֶכְךָ קָטַל. 3. The regular accentuation of

the last syllable; e. g. מֶלֶכְךָ. 4. The prevailing formation of the Inf. except Peal without the prefixed מ. 5. The retaining of ו as Preform. of the third Fut. in place of ו which prevails in Syriac; only the Targ. Prov. (and the Talm.) have appropriated to themselves the ו (contrary to Fürst, who explains away this peculiarity, p. 9 sq.; see Dietrich as already cited, p. 42 sq.). Further, the forms of the suffixes with epenth. ו are very frequent in Chaldee, but occur rarely in Syriac. In respect to orthography, the more constant occurrence of the *scriptio plena* should be likewise mentioned, and the existence of a written sign (Dag. forte) to denote the doubling of the consonants that are not gutturals; comp. Hoffmann, Grammat. Syr. p. 105 sq.

3. Accordingly, the Chaldee may be denominated, with entire propriety, an *Aramaean* dialect; and so, in fact, it is termed in the Bible itself (Dan. 2: 4. Ezra 4: 7). Its proper native country is Babylonia; for in the Jewish tradition, Dan. 2: 4, this language is represented as there in its home; and because, too, in this way may be explained the fact that the Jews, who lived a long time as exiles in Babylon and its provinces, appropriated to themselves this idiom, both as their

written and spoken language. If this view be correct, it would be then not inappropriate to distinguish a *West Aramaean* and an *East Aramaean*, and to apply the term *Babylonish* to what has hitherto been called the Chaldee dialect.

The *Aramaean*, אַרַמֵּי, is the language generally which was spoken in the various countries designated in the Old Testament by the term אַרַם (See Gesen. Thesaur. I. p. 151. Winer's R.w. I. 92 sq.). That appellation occurs in the Old Testament four times, 2 Kings 18: 26. Isa. 36: 11. Ezra 4: 7. Dan. 2: 4. In the first two passages, the Assyrian officers (Sennacherib's) are requested by the Hebrew courtiers to speak in Aramaean, as being a dialect which was not intelligible to the common Israelites. The Assyrian language itself, a Median dialect, is certainly not meant here (this could not be called Aramaean; nor was it, at that time, familiar to the Hebrew statesmen); but the language which was used in that portion of Aram subject to the Assyrian dominion, and which also could not be unknown to the officers of the Assyrian court. See Gesen. commentar zu Jesaias I. 946 sq. In Ezra 4: 7, the term *Aramaean* is applied to a letter which the authorities of the Persian government, in the country on this side of the Euphrates, send to the king, and which, accordingly, is inserted in the Chaldee language. Finally, in the passage of Daniel already cited, the Chaldee interpreters of dreams speak with Nebuchadnezzar in *Aramaean*, i. e. as the sequel shows, in the language of which we here treat. Philologists have now accustomed themselves to apply the term *Aramaean* generally to the language of the Semites who dwelt in Syria, Mesopotamia and Babylonia; according to which, the Syriac is an Aramaean dialect, and our Chaldee, so called, claims also this appellation, because, in its essential character, it allies itself so closely to the Syriac. But scholars until very recently, on the grounds above alluded to, sought the proper home of this Aram. dialect in Babylonia, consequently in East Aram; and they could, therefore, distinguish the Chaldee, as East Aramaean, from the Syriac as West Aramaean; although East Aramaean is a wider appellation and strictly comprehends also the Mesopotamian. (Comp. also Gesenius, Gesch. der Hebr. Spr. 6. and in the Encyclopädie of Ersch and Gruber, I. Sect. XVI. 109 sq. Hoffmann, Grammat. Syr. p. 3). See, in general, J. A. M. Nagel de lingua Aramaea. Altorf. 1739. 4. Adelung, Mithridates I. 327 sq.

This East Aramaean might now be denominated *Babylonish* (as

in Ezra 4: 9 the inhabitants of Babylonia are called בְּכַלְדָּא). But since in the Old Testament the people of Babylonia are uniformly termed כַּשְׂדִּי, and in Dan. 1: 4 mention is made of a לְשׁוֹן כַּשְׂדִּי (at the court of Nebuchadnezzar), the designation *Chaldee* has been preferred. It is indeed very doubtful, however, whether the כַּשְׂדִּי were the original inhabitants of Babylonia, and even whether they were Semites in general: the former, because the Greeks, in the time of the Persian kingdom, show themselves still acquainted with *Xalḏaioi*, as a people who lived in the mountainous parts of Armenia (Winer, R.w. I, 254); the latter, because the Chaldee proper names and titles of office (of the period of Nebuchadnezzar and his successors) find their explanation, for the most part, not in the Semitic, but the Medo-Persian language (Nagel de lingua Aramaea, p. 5 sq. Gesenius, Gesch. der Hebr. Sprache, 62 sq.).¹ On this account many have been disposed to regard the Chaldeans as a nation that migrated into Babylonia and became subsequently masters of it, and who are, therefore, distinct from the proper Semitic Babylonians (Gesenius, Commentar über Jesaias I. 741 sq. Heeren Ideen I, II. 165 sq. Hitzig, Prophet Jes. 287, and others). According to this view two different languages, as regards their derivation, would have been spoken in Babylonia, the Chaldee (especially as the language of the court in Babylon itself, comp. Dan. 1: 4) and the (Semitic) Babylonish. The objections which have been alleged hitherto against this ethnographic representation, are of little importance;² but they need not be subjected to any examination here, since the question does not affect in any way the subject of Chaldee grammar.

In respect to the manner in which the Jews appropriated to themselves the Chaldee during the Babylonian exile, and afterwards transplanted it to Palestine, see Gesenius, Gesch. der Hebr. Spr. p. 25. It exerted a manifest influence upon the Hebrew even as a written language; comp. Hirzel de Chaldaismi bibl. origine et auctoritate critica. Lips. 1830. 4. Still the Jews termed this

¹ The explanations hitherto given (by Lorschach, Archiv. f. bibl. und morgenl. Literat. II. 246 ff. and von Bohlen, Symbolae ad interpret. sacri cod. e lingua Pers. Lips. 1823. 4.) are not indeed placed beyond all doubt; nay, they are in part entirely unsuccessful. Comp. Kleinert, in the Dörpt. Beiträg. zu den theol. Wissensch. I. 213 sq. Hävernick, Einl. I. 1. 101 sq.

² Comp. P. Schleyer, Würdigung der Einwürfe gegen die Weissag. an dem Orakel des Jesaias über den Untergang Babels, C. 13—14, 23 sq. Rottenburg, 1835; then, Freiburg, 1839. 8.

adopted dialect in opposition to the old Hebrew לשון קדש. See Lightfoot, Hor. ad Jo. 5. 1.

4. Since this dialect, however, has been preserved to us only in writings of Jewish authorship, one could hardly assume that we have it before us in all the purity with which it was spoken by the Semitic Babylonians. Yet in reality, when strictly and impartially considered, it seems to have been influenced by the Hebrew only in some unimportant particulars, while in all that is essential in respect either to its grammatical structure or its stock of words, it retained firmly its Aramaean character.

The assertion that the Chaldee idiom is contained only in writings of Jewish origin, is not invalidated by the fact, that according to Gesenius (Monum. Phœnic. I, 232) the inscription on the Carpentras stone is said to have had for its author a heathen Aramaean. For, in the first place, this conjecture is merely a conjecture; and in the second place, as Gesenius thinks, a Hebraizing Aramaean might, through the influence of the neighboring Phœnician, have formed itself even in Syria.

That the Babylonian dialect should approximate somewhat towards the Hebrew in the hands of Jews, especially those of Palestine, was natural in itself, and has been already intimated above in No. 1. But there is no just warrant for the assertion that our present Chaldee, which has come down to us merely through the medium of Jews, was corrupted by them in an extraordinary degree, or was even a dialect first formed by a mixture of the Hebrew and Aramaean (Syriac). See Michaelis, Abh. v. der Syr. Spr. 36 sq. Wahl, Gesch. der Morgenl. Sprachen p. 291 sq. (whom de Wette has followed, Einl. ins A. T. § 22) and formerly Löscher de causis ling. Hebr. p. 46. For, from a comparison of the Chaldee (especially as it is found in the older Targums) with the Syriac, as we are acquainted with it from native writers, it is manifest that the Chaldee shares with the Syriac all its main (characteristic) peculiarities of grammatical structure and syntactical arrangement, as well as the greatest part of its stock of words, i. e. its vocabulary—traits sufficiently marked evidently to attest its character as an Aramaean dialect. On the contrary, the Chaldee contains little which coincides with the Hebrew, at the same time that it differs from the Syr-

inc, and this little restricts itself almost solely to the orthography and vocalization. But why might not this, as well as that in the Chaldee, which deviates from the Syriac without agreeing with the Hebrew, be considered as a dialectic variety? Various considerations favor such a view. It is but natural that the Aramaean which occupied so great a territory, like other languages extensively diffused, should have branched out into subordinate dialects, especially if the tribes that spoke it formed separate and remote states, and reached different degrees of culture. Even the Phœnician and Hebrew, notwithstanding the original relationship and the geographical vicinity of these tribes, and the similarity of the natural features of the countries inhabited by them, were distinguished by differences. See Gesenius, Monum. Phœnic. II, 335 sq. 439. Again, on the other supposition, it would not be easy to see why the Jews should have divested the Chaldee of its Aramaean character only in some few points, and these such as do not depart further from the Hebrew, than others which they left untouched. It could not be explained why they should have said, e. g. קָטַל instead of קָטַל, אָלִים instead of אָלִים, which last forms are certainly not more foreign to their language than מָלַךְ instead of מָלִיךְ, יָרַח instead of יָרִיחַ, or קָטַל instead of קָטַל. Besides, a part of the deviations of the Chaldee from the Syriac might be placed to the account of the later Jews, who transferred the vowel-signs to the Chaldee, had not the same pronunciation of Chaldee words (even to that of the Sheva compos.) been already expressed in the New Testament; comp. John 19: 13 γαββαθᾱ גַּבְבָּא, Acts 1: 19 Ἀλεξαμά Ḥalēma, Acts 9: 36 Ταβιδᾱ Ṭabīdā, 1 Cor. 16: 22 Μαρίν Ḥarīn, Mark 5: 41 ταλιθᾱ ṭalīṭhā קַיִר קַיִר (so also in Josephus, Ἀδωμά Ḥadwā, Ἀββᾱ Ḥabbā, etc.)

Finally, also, it is not to be overlooked, that while the Syriac, in accordance entirely with its character as the language of a mountainous region, fell roughly and heavily upon the ear, the Chaldee possessed clearer and smoother sounds, precisely as we might expect from a dialect which was spoken in an open, flat and level country. In many of the ancient writers, particularly among the Greeks, a Syriac and Babylonian language is the same—they recognize no distinction between them (Hupfeld, as already cited, 292); but no one who considers the superficial acquaintance which they had with everything relating to the oriental philology, will regard this as any argument against the position which has been advanced; and

so much the less, when he adds to this that the term *Syriac*, as used among the ancients, was fully as extensive in its meaning as the term *Aramaean*. But it must not be supposed, because we find the dialect here spoken of only in writings composed by Jews, that this dialect was, therefore, formed by the Jews; we have, in general, no written monuments from Babylonian hands. The destruction, however, of the Babylonian literature, if any such ever existed, is not more difficult to be explained than that of the literary works of Phoenicia or Carthage. In short, the circumstance that in the Gemara the current Jewish language of Palestine is called *Syriac*, is fully outweighed by the fact, that in the Mishna (Schekal. 5, 3) the same is styled *Aramaean*; the term in fact, according to Hupfeld (p. 291), which is said to be the Talmudic designation of the Babl. Arm. language. (The Talmud recognizes, therefore, such a language? This is an important concession; for what Hupfeld remarks, p. 293, could only be assumed.)

Nor will any one, with Fürst (Lehrgebäude der Aram. Idiome, p. 5), consider the idiom in question as a Syriac language adopted by the Jews, and deny altogether a dialectic difference between the Syriac and the Babylonish. What is remarked by this scholar, p. 7 sq., in order to remove every deviation of the Chaldee, so called, from the Syriac, is in part incomplete, as an exhibition of the phenomena in the case; in part, founded upon attempts to identify the two dialects, which do not prove tenable on closer examination. Comp. Dietrich de sermonis Chal. proprietate. Lips. 1839. 8. p. 10. 43. One cannot but characterize it as a weak argument, that in the Old Testament allusion is made only to the Aramaean in a general way, but never to a double dialect of this language, and that the Talmudists term our idiom סורית! Fürst acknowledges, however (p. 13), a pure Aramaean in the language of the Paraphrases, and will admit only such a difference between this language and the Syriac (transmitted to us only in Christian writings) as was produced by religious faith; so that, according to this view, we must divide the Aramaean, not into West and East Aramaean, but Jewish and Christian Aramaean. An assertion like this, however, it would be found difficult to sustain, especially when it should be first shown how Judaism and Christianity could have operated upon the *grammatical* structure of the Aramaean. The dialectic deviations of the Chaldee from the Syriac are greater, at all events, than the differences between the Phoenician and Car-

thaginian; although this latter is precisely a case, in which we should expect a different relation (Gesenius, Monum. Phoenic. II, 337). Finally, we can argue nothing decisive from the language of the Carpentras inscription, which is said, according to Gesenius, to belong to some heathen Aramaean, who was a native of Phoenicia. Even supposing the truth of this conjecture, it is of too limited extent to admit of comparison with the Chaldee idiom, the remains of which are so much more ample, in order to prove that the Aramaean might have formed itself among the Jews into the Chaldee, as it is called, as easily as that dialect arose from a combination of the Aramaean with Phoenician elements.

The periods of Persian and Greco-Macedonian supremacy introduced Persian and Grecian words into the Babylonish (yet fewer than into the Syriac, upon which the ecclesiastical Greek of the Christian fathers operated); hence even the Targum of Onkelos and the bibl. Chaldee (comp. e. g. Dan. 4: 5, 7) is not free from Greek words; (comp. D. Cohen de Lara de convenientia vocabul. Rabbin. (et Chald.) c. Graecis cet. Amst. 1648. 4). But the Saracen power, which swept over Babylon with the army of the Caliphs, 640 after Christ, extirpated utterly the Aramaean dialect in all its branches, so that no trace of it remains at the present time in the East; for the report that the Chaldee is still spoken in some villages near Mosul and Mardin (Niebuhr, Reise II, 363), is destitute of all probability, and has not been confirmed by recent travellers.¹ Another statement, which is still more unsupported, see in Eichhorn's Biblioth. VIII. p. 435.

The most important helps for the acquisition of the Chaldee are the following:

1. LEXICONS.

- J. Buxtorff the elder (1629),² Lexicon Chaldaico-Talmudico-Rabbinicum. Basil. 1640. Fol.
Edm. Castelli Lexicon heptaglotton. Lond. 1689. Fol. (which contains also a complete Chald. Vocabulary).
M. J. Landau, rabl. aram. deutsch. Wörterbuch zur Kenntniss des Talm., der Targum, etc. Prag. 1819. 20.
J. H. Dessauer, Gedrängtes vollständiges aram. chald. deutsches Handwörterbuch. Erlang. 1838. 8.

¹ See Appendix, No. 3.—Tr.

² The year designated in these cases is that of the author's death.—Tr.

2. GRAMMARS.

a) Of the Semitic dialects generally, or at least of the Aramaean dialect.

- J. Buxtorf, *Grammatica Chald. et Syr.* Basil. (1615,) 1650. 8.
 Lud. de Dieu (1642), *Grammatica linguar. orientall. Hebr. Chald. et Syr. inter se collatarum.* L. B. 1628. 4. Fref. a. M. 1683. 4.
 J. H. Hottinger (1667), *Grammatica quatuor linguar. Hebr. Chald. Syr. et Arab. Tigur.* 1849. 4. Heidehh. 1658.
 Andr. Sennert (1689), *Hypotyposis harmonica linguar. orientall. Chald. Syr. et Arab. c. matre Hebr.* Vitel. 1553. 4.
 Car. Schaaf (1729), *Opus Aramaicum compl. Grammaticam Chald. Syr. etc.* L. Bat. 1686. 8.
 Ign. Fessler, *Institut. linguar. orientall. Hebr. Chald. Syr. et Arab.* Vratisl. 1787. 89. 2 Tomi. 8.
 J. Gottfr. Hassé (1806), *prakt. Handb. der aram. Sprache.* Jena. 1791. 8.
 — *Elementa Aram. s. Chald. et Syr. linguae Lat. reddita et accessioni-bus aucta ab Andr. Oberleitner.* Vindob. 1820. 8.
 J. S. Vater (1826), *Handbuch der hebr. syr. chald. und arab. Grammatik.* Leipzig. (1802.) 1817. 8.

b) The Chaldee language separately.

- Chph. Cellarii (1707), *Chaldaismus s. Grammatica nova ling. Chald. Cizae.* 1685. 4.
 Henr. Opitii (1712), *Chaldaismus targum Talm. Rabbin. Hebraismo harmonicus.* Kil. 1686. 4.
 J. Dav. Michaelis (1791), *Grammatica Chald.* Goett. 1771. 8.
 Wilh. Fr. Hezel. (1824), *Anweis. zum Chald. bei Ermangelung alles mündl. Unterrichts.* Lemgo. 1787. 8. (See Michaelis, *neue orient. und exeget. Bibl.* V, 180 sq. Eichhorn's *Bibl.* I, 1634).
 N. W. Schröder (1798), *Institut. ad fundam. Chaldaismi bibl. brevissime concinnata* (1787) ed. 2. aucta et emend. Ulm. 1810. gr. 8. (An appendix, properly, to this author's grammar. See Eichhorn's *Bibl.* VIII, 694.)
 Jul. Fürst, *Lehrgebäude der aramäischen Idiome in Bezug auf die indogerman. Sprachen* (I. Thl. Formenlehre der chald. Grammatik). Lpz. 1835. 8. (The portion which treats of nouns is not contained in this division of the work.)

3. CHRESTOMATHIES AND READERS.

- Genesios ex Onkelosi paraphr. Chald. quatuor priora capita una c. Dan. c. 2. Chald. ed. W. Fr. Hezel, Lemgo. 1788. 8.
 Ge. Lor. Bauer (1806), *Chrestom. c. paraphras. Chald. et Talmude delecta c. nott. et ind. Nümb.* 1792. 8. (See Eichhorn's *Bibl.* IV, 895 sq.)
 J. Jahn, *chald. Chrestomathie grösstentheils aus Handschriften.* Wien. 1800. (Without a glossary.)
 H. Adolf Grimm (1815), *chald. Chrestomathie mit einem vollständigen Glossar.* Lemgo. 1801. 8.

Besides, the Chaldee words in Dan. and Ezra are usually admitted into the Hebr. Lexicons. The older Hebrew grammars (see Altung, Danz, etc.) contain also a brief introduction to the Chaldee.

PART I.

ELEMENTS, OR SIGNS FOR READING, AND THEIR USE.

§ 1.

Consonants.

THE Chaldee is written with the same consonants that are employed in Hebrew; and so far as we are able to trace the history of the former, it has never been expressed by any other essentially different mode of representation. On the contrary, the palaeographers have long maintained the view, that the square letter, which we now term *Hebrew* by way of eminence, belonged originally to the Chaldeans (Babylonians), and was first adopted by the Jews instead of the old Hebrew character, after the Babylonian exile. This may not admit of being satisfactorily proved; still it is impossible to entertain any doubt of the Aramaean origin of the Hebrew-Chaldee character, in opposition to the old Hebrew (so-called Samaritan) alphabet.

The older view has been defended at large in Gesenius's *Geschichte der hebr. Sprache und Schrift* (Leipzig. 1815. 8) p. 140 sq. [In consequence of more recent discussions respecting this point, Gesenius has expressed himself less decidedly in his later works. See his *Hebr. Gram.* p. 17.—Tr.] This opinion began to be shaken even by Kopp, but was more fully controverted by Hupfeld, in the *Studien und Kritiken*, 1820. 2 Heft, with whom Hävernick agrees essentially, in his *Einl.* p. 288 sq. What they maintain is that the present Hebrew character came to the Jews from the neighboring Syrians, and was afterwards calligraphically improved by them. Its nearest modal form is to be sought in the Palmyrene mode of writing. However, all the arguments which Hupfeld advanced have not equal force, or indeed any true force in some instances: see Winer's *Bibl. Rw.* II, 497 sq. And even if the square letter,

as it lies before us in the Codd., does not extend back beyond the third century after Christ, still the Aramaean character, which it represents, may have been already known to the Jews in the time of the Babylonian exile, and used by them at that period, just as the characters on the Aramaean-Egyptian monuments prove an earlier existence of Aramaean written signs; see Rv. as above; Gesenius, Monum. Phœnic. I. 78, and also Ewald, Krit. Grammat. der hebr. Spr. II sq.

That the square letter, as it now appears in the Hebrew and Chaldee manuscripts and printed works, acquired this particular form in the course of time and gradually, may be inferred in part from the nature of the case, in part from an inspection of the oldest MSS., and especially of the *Palmyrene*, and the still more ancient *Egyptian-Aramaean* monuments. Among the ruins of the Syrian city *Palmyra* or *Thadmor*, travellers have discovered several inscriptions, the oldest of which dates from the year 49 after Christ (see the painting in Wood's Ruins of Palmyra, Lond. 1753, and the plate at the end of Tychsen's Element. Syr. Comp. Kopp, Bilder und Schriften II, 245 sq.). The characters found upon them agree manifestly, in their main points, with the square figure, but differ from the present Hebrew letters by a rougher and less distinct form; and thus afford proof that our present square alphabet has received this permanent character principally in consequence of calligraphic efforts. Still nearer, in some respects, to the square alphabet, stand the written characters, which, from the circumstance of their having been found upon certain monuments in Egypt, have received the name of *Egyptian-Aramaean*; comp. Gesenius, Monum. Phœnic. I, 59 sq. The forms of particular letters (Tab. 4. col. 3. in Gesenius), as כ, ד, ב, ר, exhibit still more decidedly this resemblance to the square character. (On the question how far the Aramaean character, in its most ancient form, goes back to the old Phœnician, and thus may have sprung, at last, from the same root, as well as the old Hebrew, see Gesen., Monum. Phœnic. I, 64.).

§ 2.

Vowel Signs.

The vowel-points, also, and the various diacritic signs (in part even the accents), which are employed in Hebrew, have been extended to the Chaldee, and appear in many manuscripts and most editions of the Chaldee text. Since it is certain, however, that these signs were all invented by the Jews, even as late as

several centuries after Christ, it follows that the written Chaldee was originally without any provision for the representation of the vowels, etc. It may be added, also, that in the Egyptian-Aramaean, as well as the Palmyrene inscriptions, no vowel-signs are perceptible. But proof may be derived from the nature of the Chaldee punctuation itself, that the language previously to this availed itself of the letters א, י, ך, in doubtful cases, as a guide to the reading.

The correctness of this remark is evident from orthographical phenomena like חֲכָמָא בְּלִשְׁמַרְיָא דְּנִינָא Dan. 2: 35, etc., and from the frequent use of the *scriptio plena*. See § 4.

2. Since, however, the transfer of the Jewish vowel-signs to the Chaldee took place in an age when the Jewish vowel-system had not yet been perfectly formed and established, and since subsequently the same attention was not devoted to the punctuation of the Chaldee text, particularly that of the Targum, which was given to the biblical Chaldee, we can readily understand why the Chaldee writings exhibit at present so much less regularity in this respect than the Hebrew Scriptures. Not only do the Chaldee Codd. and editions (especially those of Venice and London) differ widely from each other, but there prevails everywhere a great fluctuation in the use of the long and short vowels.

On the variable punctuation of the Targums, see Eichhorn, Einl. ins A. T. 2 Thl. p. 24 sq. The printed copies of the Targums distribute themselves, as regards their punctuation, into three principal classes: 1. The pointed text of Onkelos, contained in the *Complutensian Bible* (1517)—whether derived in this state from MSS. is uncertain. This, with some alterations of Rapheleng, the *Antwerp* polyglott (1569) adopted, and added the Chaldee Paraphrases of most of the Old Testament books. 2. The three Rabbinic Bibles of *Bombay* (Venice, 1518, 1526, 1547—49. See Rosenmüller's Handb. f. die bibl. Literatur I, 249 sq.) contained the Chaldee text, as it appears, strictly according to Codd. 3. On the contrary, Buxtorf, in his *Rabbin. Bible* (1618), not only altered greatly the paraphrases taken from the Venetian editions in conformity with the Hebrew, but also made the punctuation more regular. This improved text, as it was considered, the *London* polyglott (1657) repeated. Finally, in the *Paris* polyglott (1629 sq.) we have a mixed text presented to us. A careful comparison of all these

§ 4.

Reading of Unpointed Text.

As all Chaldee text is not pointed; and as that which is unpointed, in addition to the ordinary use of the *matres lectioni*, א, ר, י (י for *e* and *i*, ר for *o* and *u*, א for *a*, Sheva vocal also being often designated by י; e. g. אִישָׁא for אִישָׁא Gen. 2: 5, עִבְרִירָא for עִבְרָא instead of אִישָׁא Genes. 4: 3. Jon., אִשְׁרִי for אִשְׁרִי Exod. 6: 6), exhibits several peculiarities, it may be remarked, as a help to the reading of such text, and as applicable also at least to the Targums, that a double ר or י is employed: (a) *In the middle of words*, either where the consonant power of these letters is to be indicated; e. g. מְצוּחָא i. e. מְצוּחָא, חֲנִינָא i. e. חֲנִינָא, or where they are to be pronounced twice; e. g. אֲחִירָחָא i. e. אֲחִירָחָא, חֲיִבְרִי i. e. חֲיִבְרִי; (b) *At the end of words*, particularly where the pronouns י and ר are to be distinguished; e. g. רְגִלִי i. e. רְגִלִי. These helping consonants have been retained in single words, even in the printed text; e. g. Targ. Jon. Gen. 2: 1 אִוְלָא instead of אִוְלָא, 3: 16 מְצוּחָא, 24: 46 אֲשִׁקִּיחָא, 25: 21 אֲחִירָחָא, Exod. 10: 25 עֲלִנָּן, Num. 34: 6 נְחִיתָא, Lev. 13: 38 חֲיִיבְרִי.

Of the abbreviations which are so numerous in the Rabbinis (J. Buxtorf de Abbreviat. Hebr. ed. 2. Basil. 1640. 8.), there occurs constantly in the Targums only יי (י) i. e. ירוח; on the contrary, in the later Targums several others are found here and there, as Gen. 15: 14. Deut. 32: 31. Jon. עֵא i. e. עֵא אֱלִילִים (Buxtorf, p. 150) and Gen. 25: 21. Jon. קִדְשָׁא בְרִיךְ חַוָּא i. e. קִדְשָׁא בְרִיךְ חַוָּא *the Holy One be praised* (Buxtorf, p. 168). Certain uniform abbreviations appear upon the Jewish coins, as well as the Phoenician inscriptions (Gesenius, Monum. Phœnic. I, 53 sq.

PART II.

ETYMOLOGY.

CHAPTER I.

GENERAL PRINCIPLES ON WHICH THE CHANGES OF WORDS DEPEND.

§ 5.

The Subject in General.

1. BEFORE it can be shown how the several, permanent parts of speech are produced from one another (*derivari*), and also what changes they undergo within themselves (*declinari*), in order to accomplish the various objects of speech, the fundamental principles must be exhibited, according to which this takes place. The consideration of these principles furnishes the material for that portion of grammar, viz. etymology, or the *general* doctrine of forms, of which we have next to treat. But since in Chaldee, as in every other language, the formation and inflection of words are effected partly by changes in the consonants, partly by changes in the vowels, the subject divides itself naturally into two parts.

2. In considering the modifications, to which the vowels and consonants are subject in the formation and inflection of words, we should distinguish between those which are designed or *rational*, and those which are *physical* or euphonic. Among the former we include those, in which may be traced a fixed, pervading type of formation and inflection, and which is the product of a reflecting consciousness on the part of the people by whom the language is developed. Examples of this are furnished in the

characteristic differences of the Tenses and Conjugations, and in the endings of the Singular and Plural of nouns. As *material* or euphonic, on the contrary, we are to consider those varieties of words, which in the pronunciation of particular forms or combinations are produced, consciously or unconsciously, by the *organs of the speaker*; e. g. קָטְלוּ for קָטְלוּ, אֶתְּחַרַּר for אֶתְּחַרַּר, (in like manner in Latin *imminutus* for *inminutus*, *mi* for *mihi*, *hodie* for *hoc die*, etc.) That the *general* branch of etymology, which grammar embraces, must confine itself principally to changes of the latter kind, is obvious of itself.

§ 6.

Mutations which affect the Consonants.

The derivation and inflection of words, therefore, are effected in the first place by changes in the *consonants*. In this case, either the radicals which compose the ground-form remain, and other letters with vowels or without them are prefixed, inserted or annexed, or the radicals themselves are rejected, doubled or interchanged with other letters; e. g. קָטַל, קָטְלוּ, קָטְלוּ from קָטַל; נָחַל from נָחַל; נָחַל from נָחַל. For this purpose the Chaldee employed the letters ו, ר, נ, ז, א, ה; and it belongs to *special* etymology to show what use, in each particular instance, was made of these formative letters. *General* etymology, on the other hand, has to notice only certain phonetic changes, i. e. in part such as were produced by the organs of speech entirely without design, in part such as have their origin in the effort of the language to secure to itself softness of pronunciation and euphony. The changes now which take place among consonants, in this way and for this object, are assimilation, transposition, rejection, commutation and addition.

a) *Assimilation* occurs regularly: 1) With נ when it stands without a vowel, at the close of a mixed syllable immediately before another consonant. Thus, instead of נִתְּנָה we have usually נִתְּנָה, נִתְּנָה, נִתְּנָה, etc. Genes. 7: 11. Jon. Comp. § 18 in relation to verbs טָן, and § 38. 2) With מ of

the Passive prefix מִ syllable before ט and ר, more rarely before other letters: see § 10. 5. 3) With ט and מ, only in particular examples, as מִטָּל for מִטָּל, מִטָּל, מִטָּל for מִטָּל, מִטָּל Gen. 1: 6. 6: 16. Jon. 4) With ר in some verbs מִטָּל; e. g. מִטָּל instead of מִטָּל, and מִטָּל from מִטָּל and מִטָּל (§ 20. 4.). Instead of prolonging the vowel, ר is here represented by a repetition of the following consonant with a sharpened vowel. Comp. Gesen., Lehrgeb. p. 390 sq.

b) The מ of the Passive prefix מִ is regularly transferred to the place of the first radical of the verb, when this radical is a sibilant (ש, צ, ס, ז); e. g. מִשְׁתַּחֲוֶה, מִשְׁתַּחֲוֶה, מִשְׁתַּחֲוֶה. The easier pronunciation thus obtained is the obvious ground of this usage. Of a lexical character is the transposition which occurs in still other separate examples; as מִטָּל for מִטָּל (Hebr. מִטָּל) which coexists with מִטָּל.

c) The feeble letters א, י and נ, when destitute of a vowel, are rejected (aphaeresis) at the beginning of words; e. g. מִטָּל for מִטָּל, מִטָּל for מִטָּל, מִטָּל for מִטָּל, Imper. for מִטָּל, מִטָּל, מִטָּל; in the later Targums, also, other consonants; e. g. מִטָּל for מִטָּל Gen. 37: 4. Num. 30: 21. Jon. 2) The same and similar vowelless consonants are dropped in the middle of words, particularly on the contraction of several words into one, or the contact of formative syllables, occasioning the elision of one or more subsequent letters; e. g. מִטָּל for מִטָּל, מִטָּל for מִטָּל (§ 13. 1), מִטָּל for מִטָּל, מִטָּל for מִטָּל, מִטָּל for מִטָּל (§ 39, 3. Rem.), מִטָּל for מִטָּל, besides, though more rarely, as מִטָּל Gen. 29: 17 T. II. for מִטָּל, מִטָּל for מִטָּל. This takes place, also, sometimes with א and ה, when it has a vowel; e. g. מִטָּל for מִטָּל (§ 21), מִטָּל for מִטָּל. 3) At the end of words the soft מ is regularly dropped (apocope) in the Feminine forms of nouns like מִטָּל; in the later Targums (and in the Talmud) in some other cases, e. g. מִטָּל for מִטָּל Gen. 22: 19. 40: 3. Jon. Num. 16: 16. Jon. מִטָּל for מִטָּל Gen. 26: 21. Jon. The apocope of נ appears only in single instances, particularly; e. g. מִטָּל for מִטָּל Dan. 5: 10; of ר in the Fut. מִטָּל instead of מִטָּל Gen. 33:

10. Jon.; of ט in קָאָר (קָאָר) for קָאָר Gen. 18: 10. 24: 13. Jon.
Comp. † 23. Rem. 1.

Merely orthographic is the omission of the quiescent letters; as, **חזרי** for **חזארי**, **יכל** for **יכלר**, **מלך** for **מאלך** (**מאַלך**).

d) *Commutation* takes place among those consonants which are similar in their pronunciation, particularly the quiescents ; e. g. גלגל for גלגל, גלגל for גלגל.

On the contrary, it is to be differently explained, when in verbs **לָא** a movable **א** appears in many forms in the place of **ל**, or when **לְקַדְּשִׁי** is written instead of **לְקַדְּשֵׁנִי**. In these cases the original consonant which had been displaced, merely returns.

e) A *prosthetic* א is sometimes prefixed to forms which would commence with two consonants; e.g. אָפּשׂר, אָבְרַי. See § 23. Rem. 1. This extends lexically, however, still further, and the א prefixed in the formation of Nouns is sometimes nothing else than a prosthetic א; e.g. אָפּקָר, אָרֶם, even with a doubling of the subsequent consonant אָרֶם, אָנָּן together with אָנָּן, אָרֶם together with אָרֶם.

To foreign words, especially Greek, which begin with three or two consonants, an א is usually prefixed on their adoption in Chaldee (Talmud); e. g. אַקסיל Cant. 4:14. i. e. ζύλον, אַזמל σμίλη, אַסטרס στύλη, אַסטרט strula.

2) By insertion (epenthesis) a liquid and hence softer γ is introduced, sometimes for the purpose of obviating the harsh repetition of a letter; as, אָבָהּ for אָבָהּ, מָרָה for מָרָה, יָרָה for יָרָה; (this is especially frequent in the Zabian dialect!); sometimes, as a means of union between the sufformative and the verb; as, יִרְשָׁנָהּ for יִרְשָׁנָהּ (§ 16. Rem. 1.). For the former object γ also is sometimes employed; comp. דְּרַמְשֵׁן for דְּרַמְשֵׁן (דְּרַמְשֵׁן).

On an insertion of γ and δ for the formation of quadrilateral verbs, see § 14. 2.

3) To such forms as have a vowel for their final letter, נ (Nun paragogic) is frequently annexed, as furnishing a better termination; e. g. שְׂבוּרוֹן, שְׂמֵעוֹן, קָטְלוֹן.

¹ See Appendix, No. 4.—Tr.

§ 7.

Mutations which affect the Vowels.

The formation and inflection of words, in the second place, are effected by means of vowels; since, in many cases, the characteristic difference between a ground-form and its derivatives consists merely in a change of the vowels; e. g. קָטַף from קָטַף, קָטַף from קָטַף, קָטַף from קָטַף. It cannot be shown indeed, in each particular instance, why precisely these and no other vowels were selected for marking this distinction; but we can at least perceive a certain fixed type, which controls these formations; and this, again, it is the province of special etymology to point out. On the other hand, it belongs to general etymology to bring together and briefly explain certain deviations from this type, and various modifications of the vowels, which have been occasioned by the organs of speech in pronunciation. Vowels, in the course of formation and inflection, are *commuted, transposed, rejected or assumed*.

a) 1. Long vowels are exchanged for a short one, when a closed syllable loses the tone; e. g. כְּלִי from כָּל, Ezra 7: 20 for כָּל, Dan. 2: 16 for כָּל, Gen. 30: 31 for כָּל, from חָל, st. constr. from חָל (pure then passes generally into חָ, into חָ), שָׁמַיִם for שָׁמַיִם (Ezra 6: 12.); comp. above § 3, because the tone here is drawn back upon the first syllable; חָמֵשׁ, Dan. 3: 14, אֲחֵרִי חָיָה Gen. 20: 5. A word is sometimes increased, while the long vowel remains unchanged; but in this case, either the vowel was a *vocalis impura* (e. g. מְדַבֵּר), or the final consonant of the word attached itself to the syllable annexed; e. g. מְדַבֵּר, Dan. 3: 31, as is constantly done in Hebrew דְּבַר. See above, § 2. 2. But before Maqqeph the shortening of the vowel is not regularly observed, even in biblical Chaldee; (e. g. Dan. 6: 12 רִיבֵי, Deut. 2: 28 חֲתָרִי, 7: 11 מִשְׁפָּרֵי). 2. Short vowels are exchanged for long ones very frequently at the end of sentences where the voice falls (in pause): e. g. אֵם Gen. 4: 11, בָּקָה Dan. 2: 32, אֵם Dan. 4: 6, לְמִיָּם Gen. 34: 4, חַי Gen. 34: 22, בֵּר Exod.

2: 2, אֶחָדָה Gen. 20: 16, כֶּנֶץ Gen. 24: 19, שָׁלַח Exod. 4: 13, חָשַׁל Gen. 38: 17, סָקַע Gen. 30: 31; (yet this is not universal); comp. Dan. 2: 9, 17. Exod. 8: 16; further, before a Guttural which would regularly have been doubled: קָבַרְהָ for קָבַרְהָ, כְּאֵרֶא for כְּאֵרֶא, (yet this does not always occur, especially when the Guttural is ח or ה, Dan. 4: 16, 24); less often before other consonants, e. g. חָנַן for חָנַן Gen. 6: 2. Jon., אֶרְיוֹן for אֶרְיוֹן Gen. 38: 9. Jon.; see § 20. 4); also שְׁוִיב for שְׁוִיב (§ 14. 1); again, when a Quiescent which should have a composite Sheva, coalesces with the preceding vowel, e. g. לְאֶרְיוֹן for לְאֶרְיוֹן, and finally where, by elision, a short vowel would stand in the open syllable; as, רָאָה instead of רָאָה, רָאָה (§ 6. c.). 3. It is for the sake of greater ease of pronunciation, that final syllables which close with a Guttural, have commonly *—* instead of what would otherwise be the proper vowel; e. g. יִשְׁלַח for יִשְׁלַח, יִשְׁלַח, and also that a heterogeneous vowel in a syllable which terminates with a Quiescent, is exchanged for one homogeneous with the latter: אֶסְרֶה for אֶסְרֶה.

The case, in which a short vowel passes into a long one in a syllable which has become *simple*, cannot be adduced here; since in most examples the short vowel has been retained by the punctuators, and forms, like שָׁבַע, בָּקָר, are found only here and there in particular editions.

b) Vowels are *transposed*, partly in some monosyllabic forms of verbs, which have the vowel between the last two consonants; namely, when a *Pronoun* is added to them: קָטַל from קָטַל; partly in cases, like קָטַל for קָטַל, where the vowel of the quiescent falls back to the consonant before it, and thus stands in a situation to admit of quiescence.

c) Vowels are *rejected*, in the last syllable of words, when additions are made to them in the process of formation, which do not constitute a syllable by themselves, yet far less frequently than in Hebrew; e. g. קָטַל from קָטַל, קָטַל from קָטַל, קָטַל from קָטַל.

¹ The reverse sometimes takes place in connection with a conjunctive acc.; comp. Dan. 2: 16, 32. 3: 14. Ezra 4: 19.

from קָטַל, קָטַל from קָטַל. This takes place oftenest with קָטַל, קָטַל, קָטַל.

d) Finally, vowels are *assumed*: 1) When at the beginning of a syllable two vowelless consonants would follow each other in succession; e. g. קָטַל from קָטַל, קָטַל from קָטַל. In such a case, *—* is commonly inserted as a helping vowel (in which a vowelless *—* then quiesces; e. g. קָטַל from קָטַל, קָטַל from קָטַל. If, however, the following consonant be a guttural with a composite Sheva, the consonant which is to receive the vowel takes then a short vowel, corresponding to that of the Sheva; e. g. קָטַל here, also, belong cases, like קָטַל Ezra 7: 18 instead of קָטַל (yet at the same time קָטַל for קָטַל, קָטַל Ezra 4: 15 for קָטַל). 2) Sometimes in pause, Gen. 4: 9. Jon. קָטַל instead of קָטַל Gen. 46: 30. Onk.

REM. In the last two §§, some particular cases of contraction, and especially of the uniting of two independent words into one, have been adduced, as קָטַל for קָטַל. This tendency goes much further still in the Talmudic Chaldee, and even the later Targums present examples of very violent contractions, i. e. of such as are not confined to the absorption of single consonants or vowels; as, Lev. 16: 21. Jon. קָטַל for קָטַל (with *א* prosthetic), Gen. 19: 34 קָטַל for קָטַל. The קָטַל instead of קָטַל has become general.

CHAPTER II.

The Pronoun.

§ 8.

Personal and Possessive Pronouns.

1. The Personal Pronouns are divided, as in Hebrew, into two principal classes. One class consists of those which exist separately, monosyllabic or dissyllabic words (*Pronomina separata*); the other consists of forms abbreviated from these, which

are annexed to verbs and nouns (*Pronomina suffixa*). The former express, with few exceptions, the Personal pronouns in the *casus rectus*; the latter, in the *casibus obliquis*. The *Pronom. separata*, are the following:

	Sing.		Plur.	
1 com.	אֲנִי (אני)	I.	com.	אֲנֵנוּ (אנחנו) we.
2 com.	אַתָּה (אתה)	thou.	{ m. אַתָּה	} ye.
	(Dan. אַתָּה)		{ f. אַתְּךָ	
3 { m.	הוּא (הוא)	he.	{ m. הֵנוּ (הם)	} they.
{ f.	הִיא (היא)	she.	{ f. הֵנָּה (היא)	

הוּא and הִיא occur only in the bibl. Chaldee, the former Dan. 2: 34 sq. 3: 22; the latter, Ezra 4: 10. 5: 5. 7: 17 sq.; הֵנוּ is found Prov. 25: 20.

The *Suffixes* (inseparabilia) are attached to verbs, the signs of the cases (§ 66), and to prepositions and nouns. In the last case, they are translated in English and Latin by possessive pronouns, but they express most directly the Genitive of the personal pronouns, precisely like the mode of speaking in Greek, as in *πατὴρ μου*, *ἡμῶν*, etc.

The *Suffixes to Verbs* are the following:

	Sing.		Plur.	
1 com.	נִי, נִי	me.	(נִי) אֲנִי, אֲנִי	us.
2 { m.	חָ, חָ	} thee.	כִּי	} you.
{ f.	חִי (חִי)		כִּי	
3 { m.	הִי (הִי)	him.	נִי, נִי	} them.
{ f.	הִי, הִי	her.	נִי, נִי	

Which of these forms should be used in each particular instance, will be stated in § 16, where also will be explained the nature and use of the *Nun epenthetic*, so called, which is often inserted between the verbal form and the suffix, and which modifies to some extent the forms of the suffixes. To deny this altogether is useless; though no doubt a נ has been sometimes considered as epenthetic, which belongs to the suffix or the verbal form itself, as in קָטְלוּנִי or even קָטְלוּנִי.

3. The *Suffixes to Nouns*, again, divide themselves into *two* classes, according as they are attached to nouns in the Singular, or nouns in the Plural (and which express, consequently, the possessive pronouns in the Sing. or the Plur. *meus, mei; noster, nostri*, etc.). The latter are distinguished for the most part by their longer forms, in which the נ of the plural termination may be discerned. They are in general the following:

1. Suffixes to Nouns Singular.

	Sing.		Plur.	
1 com.	מִי	my.	com.	אֲנֵנוּ our.
2 { m.	חָ	} thy.	{ m. כֹּחַ	} your.
{ f.	חִי (חִי)		{ f. כֹּחַ	
3 { m.	הִי	his.	{ m. חֹם	} their.
{ f.	חִי	her.	{ f. חִי	

אֲנֵנוּ is found twice instead of אֲנֵנוּ Dan. 4: 15, 16. 5: 8; but sometimes in the Targums חִי Gen. 1: 12, 21; very often *plene* אֲנֵנוּ Num. 24: 7. For כֹּחַ and חֹם we very frequently find חִי and חִי in the Venetian copies Ps. 149: 2. Joel 2: 23 חֹם occurs; e.g. Gen. 9: 23. 10: 5. 22: 6. 40: 3. Jon., כֹּחַ Gen. 17: 12. Jon.; this was also the Phœnician pronunciation. In connection with the words אֲנֵנוּ and חֹם, which before the suffixes become אֲנֵנוּ etc., the suffixes of the second and third Pers. Sing. appear in the form חִי, חִי, חִי (חִי); the last of which occurs also elsewhere as a noun-suffix; e.g. בְּנֵנוּ Gen. 3: 5; בְּנֵנוּ and בְּנֵנוּ Eath. 1: 12.

These Suffix-forms are also attached to the prepositions ב, ל, מִן, לְכִי, as well as to the sign of the accusative; e.g. לְכִי Gen. 3: 2. Jon., לְכִי, לְכִי, לְכִי.

2. Suffixes to Nouns Plural.

	Sing.		Plur.	
1 com.	מִי	my.	com.	אֲנֵנוּ our.
2 { m.	חָ (חִי)	} thy.	{ m. חֹם	} your.
{ f.	חִי		{ f. חֹם	
3 { m.	חִי	his.	{ m. חֹם	} their.
{ f.	חִי	her.	{ f. חֹם	

CHAPTER III.

The Verb.

§ 10.

Derivation and Inflection of the Verb in general.

1. The verbs are in their origin partly *primitive*, partly *derivative*. The former compose the great majority; the latter, which come from verbs (*verbalia*) or from nouns (*verba denominativa*), particularly the last, are few; and, as would naturally be supposed, present themselves commonly in the derived conjugations; e. g. *שָׁרַשׁ* to outroot, from *אֶשְׁתָּרֶשׁ* to take root, from *שָׁרֵשׁ* root, from *הָאֶרֶץ* a tent, from *אָרַחֵל* a tent, *וָרַח* to furnish with provisions, from *וָרַח* *viaticum*, from *אֶשְׁתָּרֶשׁ* from *טוֹרֵחַ* an acquaintance.

Verbs admitted into Chaldee from the occidental languages, particularly Greek, are only few and such chiefly as denote technical manipulations; e. g. *בָּלַע* *glúgein*; from *τάξις* was formed *בָּקַס*.

2. The stem-form of the verb consists usually of three consonants, which are pronounced in one syllable with the vowel *a* or *e* (less frequently *o*), under the second radical. Yet there are also some verbs with four letters (*quadrilittera*), which are accustomed to take the vowels *-*, *-*; e. g. *סָכַב* to cover; and two entire classes of verbs are in the stem-form biliteral, *קָם*, *רָץ*. The stem-form of the verb is at the same time the *tempus praeteritum*, and from it are derived, most directly, not only the other tenses and modes, but also a Passive with its corresponding tenses and modes.

3. But as in Hebrew, so here the ground-form of the verb lies at the basis of certain other forms which express the idea of their stem under some particular modification; and like that, may not only be inflected through all the usual tenses and modes, but are furnished also with Passives of their own, which undergo the same inflection. These forms are two: *קָטַל* and *אָתַם*. They are called (as well as the ground-form itself) *Conjugations*. There are,

therefore, in Chaldee *three* (ordinary) Conjugations. In regard to some others, less frequent, *Schaphel*, *Peal*, *Piel*, see below § 14.

4. The characteristics and signification of the derived Conjugations are as follows: 1. The characteristic of the second Conj. or *Paël* is the doubling of the second stem-letter (corresponding to the Hebr. *Piël*). In signification it has generally an intensive meaning as compared with the verbal idea of the ground-form; e. g. *חָבַר* *frangere*, *חָבַר* *confringere*, *שָׁלַח* to send, *שָׁלַח* to send away. It is often causative, especially when *Peal* is intransitive; e. g. *הָכֵם* to be wise, *Paël* *הָכֵם* to make wise; *הָרַר* to be white, *הָרַר* to make white, to wash; *הָרַר* to be red, *הָרַר* to redden, to dye red; *הָרַר* to ascend, *הָרַר* to cause to ascend (also to take away, to remove); sometimes merely with the application to consider, declare, treat a person or thing as that which the *Peal* expresses; e. g. *הָרַר* to lie, *הָרַר* to declare one a liar, to convict one of falsehood. So a denominative verb expresses in *Paël* the result of that which the noun denotes; e. g. *הָרַר* from *הָרַר* to spot, defile, also privation; e. g. *הָרַר* to take away ashes, *הָרַר* to remove stones, (comp. in English *head*, *belhead*). 2. The third Conj. or *Aphel* is characterized by *א* (*h*) prefixed to the stem-form and the vowel *e* or *i* in the last syllable. Its signification is usually causative of *Peal* (mostly in verbs, where *Paël* is not used, seldom if that Conj. exists at the same time; e. g. *הָרַר*, *הָרַר*); e. g. *הָרַר* to be near, *הָרַר* to bring near (to present), *הָרַר* to put on, *הָרַר* to cause to put on, to clothe, *הָרַר* to be dark, obscure, *הָרַר* to obscure, *הָרַר* to sin, *הָרַר* to entice to sin; or with the application to declare, etc. (like *Paël*); e. g. *הָרַר* to declare just, (judicially) to acquit. The causative is to be recognized also in cases, where in English an intransitive expression is employed: e. g. *הָרַר* to rain (comp. *ó Zeús ἔει*), *הָרַר*, etc.

The several conjugations are not used in all verbs; a great number of verbs occur merely in *Peal*, others merely in *Paël*. In respect to the latter limitation, comp. e. g. *הָרַר*, *הָרַר*, *הָרַר*, *הָרַר*; yet even then the intensive signification may be traced without difficulty in the *Paël*. If *Paël* and *Aphel* exist at the same time, they are generally different in their signification; e. g. *הָרַר* to advise, *הָרַר* to ap-

point as king, קָבַל *acceptū* (*obedivit*), אָכַב *obscuravit*. But sometimes both conjugations coincide in meaning; comp. פָּסַק and אָסַק.

6. The Passives of all the conjugations are characterized by the prefixed syllable אָ (bibl. הָ), of which the following is to be remarked: a) When the verbal form begins with ח, ד, ט, the ח assimilates itself to the following letter and is denoted by *Dag. forte*; e. g. אָדָּבַר, אָטָּעַר, אָחָבַר, from דָּבַר, טָעַר and חָבַר (more rarely and only in the later Targums the same takes place before other consonants); e. g. אָחָבַר Eccl. 12: 10, אָחָבַר (for אָחָבַר) Ps. 49: 13, אָטָּעַר Ezek. 23: 48. Gen. 13: 7. 38: 9. Exod. 13: 10. 29: 43. Jon.); b) If the verbal form begins with a sibilant ש, ז, ס, צ, the ח is inserted after these letters; e. g. אָשָׁחַבַּק. In that case also, ח after צ passes into ט, after ז into ד; e. g. אָצָּטַבַּע (for אָחָבַע) (for אָחָבַע). To both these specifications, verbs ח constitute, for the most part, an exception, inasmuch as in these the ח of the prefix is doubled in *Niphal* and *Itaphal*; as, חָחָדַנִּי, חָחָשְׁלִי. Lam. 1: 1. Dan. 2: 5. Isa. 1: 12. The signification is not merely passive, but frequently also *reflexive*¹ or *reciprocal* (e. g. אָשָׁחַנִּי *to wash one's self*, אָחָרַב *to nourish one's self*, אָחָבַל *to take counsel, deliberate*, 1 Kings 12: 6). But the idea of reflexiveness is to be taken here in the wider sense, similar to that expressed by the *Middle voice* in Greek; e. g. אָחָבַנִּי *to be useful to one's self, to derive advantage*. Even where we speak actively, the original reflexive application is still to be detected; e. g. אָחָדַר or אָחָדַר *to become a Jew* (to cause or suffer one's self to be made a Jew), אָחָבַק *to flee* (to let one's self be put to flight). Accordingly, we might better perhaps term these forms with אָ Reflexives (as in fact the Hebr. *Hithpaël* together with *Niphal* was originally only *Reflexive*); but in the Aramaean where no other proper Passives exist, the *passive* signification has acquired in this conjugation the ascendancy, and they may hence also a *potiori* be denominated *Passives*.

Together with these Aramaean Passives, others (not merely in the

¹ We are not to consider this, but the passive signification as the original one; for the origination of a special form for the latter idea was a more urgent, nay, indispensable want of the language.

bibl. Chaldee) formed after the Hebrew (*Pual* and *Hophal*) sometimes present themselves; comp. § 12, 2. 4. 5. 6.

6. In regard to Tenses and Modes, the Chaldee has, in all the conjugations enumerated: a) a *Praeter* and *Future*; b) an *Infinitive*, *Imperative* (the latter in the Passives also), and a *Participle* (which in all the Actives is double). All these forms arise from the ground-form, directly or indirectly (as the *Fut.* immediately from the *Imp.*) by the addition of formative letters (י, ט), by a varied pronunciation of the radical consonants, or in both ways. But the personal inflection in the *Praeter* and *Imperative* is effected, as in Hebrew, by sufformative syllables, in the *Future* by praeformative and sufformative syllables, at the same time. These syllables are fragmentary forms, derived from the personal *Pro-*

7. As in the formation of verbs, all the stem-letters remain unaltered, or one or two of them suffer a change by suppression or some mode of commutation, all verbs in Chaldee divide themselves into two principal classes. The former are called *regular* verbs, the latter *irregular*. This distinction we must here follow.

§ 11.

Inflection of the Regular Verb.

1. With the *Praeter* connects itself most directly the *Imperative* in all the conjugations; from the *Imperative* proceeds the *Future*. The *Imperative* of *Peal* is characterized by the obtuse vowel (,); the *Imperatives* of *Paël* and *Aphel*, as well as those of all the *Passives*, are identical in form with the *Praeter*.

2. The *Futures* arise from the *Imperatives* by prefixing י, which in *Peal* is pronounced with -, in *Paël* with -, in *Aphel* (where the א is elided) with -, but in all the *Passives* with - (ח).

3. The *Infinitives* are formed from the *Praeters*, in a two-fold way: a) in *Peal* by the prefixed syllable ט; b) in the other conjugations and all the *Passives*, by the annexation of א-י.

4. The *Participles* also arise most immediately from the form of the *Praet.*, and are formed: a) In Peal merely by a varied pronunciation of the stem-consonants (כִּתְּבָה, כִּתְּבִי); b) In all the other conjugations and the Passives, by the prefixed נ, which in Paël is pronounced without a vowel, in Aphel with א, in the Passives with ו (נו). Of the two Participles of the active conjugation the first, with א in the last syllable, has always an *active* signification, the second, with נ in the last syllable, a *passive* signification.

5. The personal inflection is most simple in the *Praeters* and *Imperatives*, most complicated in the *Futures*. The formative letters and syllables are exhibited in the following table:

	Praeter.	Imperat.	Future.
3. <i>Sing. m.</i>	—		—א
<i>f.</i>	ת—		—ת
2. <i>Sing. m.</i>	ת— or ת—	—	—ת
<i>f.</i>	ת—	ת—	ת—ת
1. <i>Sing. com.</i>	ת—		—א
3. <i>Plur. m.</i>	א—		תא—א
<i>f.</i>	א—		תא—
2. <i>Plur. m.</i>	תת—	א—	תת—ת
<i>f.</i>	תת—	א—	תת—ת
1. <i>Plur. com.</i>	א—		—א

6. When sufformatives are added, which take the tone: a) The vowels א, ו, and ו (the latter only in the *Fut. Peal*) in the last syllable of the verb, are dropped, provided the sufformatives begin with a vowel; on the contrary, before the sufformative א and א of the third person *Praet.* and that of the second person of the *Imp.*, to which the tone is not transferred, these vowels are retained; b) In the third *fem.* and first *com.* of the *Praet. sing.* in Peal and Ithpeal, when in this way two vowelless consonants would come together, the helping-vowel ו is assumed.

The most essential deviation of the personal inflection of the Chaldee verb from the Hebrew consists in this, that the second Pers. sing. *Praet.* is the same in both genders; on the contrary, the third Pers. plur. *Praet.* along with the *Masc.* has also a *Fem.*; and that the third plur. *Fut. fem.* is formed by the praeform. א (not ת). Moreover, the sufformatives of the *Fut.* (e. g. תא) may here be more easily explained than in the Hebrew.

The Paradigm of all the conjugations of the regular verb is now as follows:

		Peal.	Ithpeal.	Pa'el.
<i>Praet.</i>	3. <i>m.</i>	קָטַל	אֶחָקַטְל	קָטַל
	3. <i>f.</i>	קָטַלְתְּ	אֶחָקַטְלְתְּ	קָטַלְתְּ
	2. <i>m.</i>	קָטַלְתָּ	אֶחָקַטְלְתָּ	קָטַלְתָּ, קָטַלְתָּ
	2. <i>f.</i>	קָטַלְתְּ	אֶחָקַטְלְתְּ	קָטַלְתְּ
	1. <i>c.</i>	קָטַלְתָּ	אֶחָקַטְלְתָּ	קָטַלְתָּ
<i>Plur.</i>	3. <i>m.</i>	קָטְלוּ	אֶחָקַטְלוּ	קָטְלוּ
	3. <i>f.</i>	קָטְלָא	אֶחָקַטְלָא	קָטְלָא
	2. <i>m.</i>	קָטַלְתוּן	אֶחָקַטְלְתוּן	קָטַלְתוּן
	2. <i>f.</i>	קָטַלְתֶּן	אֶחָקַטְלְתֶּן	קָטַלְתֶּן
	1. <i>c.</i>	קָטְלָנָא	אֶחָקַטְלָנָא	קָטְלָנָא
<i>Infin.</i>		מִקְטַל	אֶחָקַטְלָא	קָטְלָא
<i>Imp.</i>	2. <i>m.</i>	קָטַל	אֶחָקַטְל	קָטַל
	2. <i>f.</i>	קָטְלִי	אֶחָקַטְלִי	קָטְלִי
<i>Plur.</i>	2. <i>m.</i>	קָטְלוּ	אֶחָקַטְלוּ	קָטְלוּ
	2. <i>f.</i>	קָטְלָנָא	אֶחָקַטְלָנָא	קָטְלָנָא
<i>Fut.</i>	3. <i>m.</i>	יִקְטַל	יֶחָקַטַל	יִקְטַל
	3. <i>f.</i>	תִּקְטַל	תֶּחָקַטַל	תִּקְטַל
	2. <i>m.</i>	תִּקְטַל	תֶּחָקַטַל	תִּקְטַל
	2. <i>f.</i>	תִּקְטְלִין	תֶּחָקַטְלִין	תִּקְטְלִין
	1. <i>c.</i>	אֶקְטַל	אֶחָקַטַל	אֶקְטַל
<i>Plur.</i>	3. <i>m.</i>	יִקְטְלוּן	יֶחָקַטְלוּן	יִקְטְלוּן
	3. <i>f.</i>	יִקְטְלֶן	יֶחָקַטְלֶן	יִקְטְלֶן
	2. <i>m.</i>	תִּקְטְלוּן	תֶּחָקַטְלוּן	תִּקְטְלוּן
	2. <i>f.</i>	תִּקְטְלֶן	תֶּחָקַטְלֶן	תִּקְטְלֶן
	1. <i>c.</i>	נִקְטַל	נֶחָקַטַל	נִקְטַל
1. <i>Part.</i>	{ <i>m.</i>	קָטַל	מִחָקַטַל	מִקְטַל
	{ <i>f.</i>	קָטְלָא	מִחָקַטְלָא	מִקְטְלָא
2. <i>Part.</i>	{ <i>m.</i>	קָטִיל		מִקְטַל
	{ <i>f.</i>	קָטִילָא		מִקְטְלָא

	Ithpaal.	Aphel.	Ittaphal.
	אֶחָקַטַל	אֶקְטַל	אֶחָקַטַל
	אֶחָקַטְלְתְּ	אֶקְטְלְתְּ	אֶחָקַטְלְתְּ
	אֶחָקַטְלְתָּ	אֶקְטְלְתָּ, אֶקְטְלְתָּ	אֶחָקַטְלְתָּ
	אֶחָקַטְלְתְּ	אֶקְטְלְתְּ	אֶחָקַטְלְתְּ
	אֶחָקַטְלְתָּ	אֶקְטְלְתָּ	אֶחָקַטְלְתָּ
	אֶחָקַטְלוּ	אֶקְטְלוּ	אֶחָקַטְלוּ
	אֶחָקַטְלָא	אֶקְטְלָא	אֶחָקַטְלָא
	אֶחָקַטְלְתוּן	אֶקְטְלְתוּן	אֶחָקַטְלְתוּן
	אֶחָקַטְלְתֶּן	אֶקְטְלְתֶּן	אֶחָקַטְלְתֶּן
	אֶחָקַטְלָנָא	אֶקְטְלָנָא	אֶחָקַטְלָנָא
	אֶחָקַטְלָא	אֶקְטְלָא	אֶחָקַטְלָא
	אֶחָקַטְלִי	אֶקְטְלִי	אֶחָקַטְלִי
	אֶחָקַטְלֶן	אֶקְטְלֶן	אֶחָקַטְלֶן
	אֶחָקַטְלוּ	אֶקְטְלוּ	אֶחָקַטְלוּ
	אֶחָקַטְלָנָא	אֶקְטְלָנָא	אֶחָקַטְלָנָא
	יֶחָקַטַל	יֶקְטַל	יֶחָקַטַל
	תֶּחָקַטַל	תֶּקְטַל	תֶּחָקַטַל
	תֶּחָקַטַל	תֶּקְטַל	תֶּחָקַטַל
	תֶּחָקַטְלִין	תֶּקְטְלִין	תֶּחָקַטְלִין
	אֶחָקַטַל	אֶקְטַל	אֶחָקַטַל
	יֶחָקַטְלוּן	יֶקְטְלוּן	יֶחָקַטְלוּן
	יֶחָקַטְלֶן	יֶקְטְלֶן	יֶחָקַטְלֶן
	תֶּחָקַטְלוּן	תֶּקְטְלוּן	תֶּחָקַטְלוּן
	תֶּחָקַטְלֶן	תֶּקְטְלֶן	תֶּחָקַטְלֶן
	נֶחָקַטַל	נֶקְטַל	נֶחָקַטַל
	מִחָקַטַל	מִקְטַל	מִחָקַטַל
	מִחָקַטְלָא	מִקְטְלָא	מִחָקַטְלָא
		מִקְטַל	
		מִקְטְלָא	

§ 12.

Remarks on the Paradigm of the Regular Verb.

1. IN GENERAL.

1. The verbal forms with — are often written *plene* — or with — , namely: a) The ending of the first person *sing.*, as well as of the second *plur. fem.* of the Praeter, e. g. שָׁמַרְתִּי Gen. 3: 10, נָשַׁרְתִּי 1 Sam. 25: 20, צָבַרְתִּי 1 Kings 18: 13, 18, חָלִיכְתִּי Deut. 29: 6, צָבַרְתִּי Exod. 1: 18. b) The *Paël* and *Aphel*, e. g. אָרְסִין 2 Kings 6: 23, פָּלִיגְתָּ Ps. 16: 2, חָלִיכְתָּ Josh. 18: 8, חָלִיכְתָּ Deut. 29: 5, Jon., קָבִילְתָּ Gen. 4: 11, קָבִילְתָּ Hos. 6: 3. c) The *Partic. act.* in *Peal*, e. g. נָחַר Dan. 4: 20, נָחַר Gen. 3: 15, קָרַח Cant. 5: 8. On the other hand, the *Part. Peil* appears seldom as קָלַל Dan. 5: 27, and in *Paël* and *Aphel* — , is sometimes shortened into — before suffix-formatives which begin with a consonant (אֶלְלָחוּן Joel 3: 5, אֶלְלָחוּ 2: 32. 3: 3; see below 2, 1).

2. *Praeter.* The second pers. *sing. masc.* assumes often the form אָמַרְתָּ , קָטַלְתָּ Prov. 23: 8. 2 Sam. 14: 13, אָמַרְתָּ etc. Dan. 5: 22. 6: 13. Gen. 4: 10. 20: 9. 22: 16. 31: 26. Judg. 5: 11; and in the Praeter of *Paël* and *Aphel*, as well as in the Praeter *Peal* of such verbs as have their vowel in *e* or *o*, this form is the predominant one; comp. Dan. 2: 47 רָבִלְתָּ , 5: 27 רָבִלְתָּ , Gen. 3: 17 קָבַלְתָּ , 18: 5 מָלַחְתָּ , 24: 14 וַיִּמְחַרְתָּ , 32: 28 אָמַרְתָּ etc. To the third pers. *Plur. masc.*, in the later Targums, is sometimes attached the paragogic ן ; e. g. צָבַרְתִּין Gen. 3: 7, שָׁמַרְתִּין Ps. 148: 7. With a similar addition, occurs the third plur. fem. אֶלְלָחוּן Gen. 3: 7. Jon. אָמַרְתִּין Exod. 4: 19 (T. II.), instead of — , both these forms have sometimes — under the second radical (especially in Ven.); e. g. שָׁמַרְתִּי Gen. 8: 3. Josh. 9: 1, בָּלַעְתִּי Gen. 41: 7.

3. *Future.* Instead of the formative י , we find also נ in the Targum of the *Proverbs*, in imitation of the Syriac; e. g. נִגְדִיל Prov. 16: 10, נִסְחִיח 10: 3, נִנְשֵׁר 2: 9, נִחְסֵס 10: 31, נִחְסֵר 27: 18, נִחְסֵבֵל 12: 27, נִחְסֵבֵל 29: 2; comp. *Dathe de ratione consensus vers. Chald. et Syr. Prov.* p. 16. Instead of ן the third pers. *Plur.* ends in א *Ezra* 4: 12 יִחְיִישֵׁא .

4. *Infinitive.* The ending of the Infinitive in *Ilhpeal* and the following conjugations, becomes sometimes in bibl. Chaldee ן— , instead of א— ; e. g. Dan. 2: 12, 14. *Ezra* 7: 14. Dan. 6: 4; but in the Targums א (וה) ; e. g. רָבִיר Exod. 13: 21. Ezek. 13: 20, אֶסְתָּרְתִּי Ps. 102: 23. 119: 6. Num. 9: 17. 11: 17. Isa. 8: 12. Esth. 1: 5. 2: 8. In other instances the characteristic termination א— is wanting; e. g. 1 Sam. 26: 25. 30: 8. In *Paël* and *Aphel*, as well as in the Passives, the Infinitive has occasionally a prefixed מ ; e. g. מִחְלָבֵא Cant. 1: 7, מִחְלָבֵא Deut. 32: 23 (T. H.), מִחְלָבֵא Ps. 118: 9, מִחְלָבֵא Exod. 21: 20. Lev. 5: 21 (T. H.). Lev. 26: 15. Jon. Exod. 7: 3. Jon. Infrequent are forms of the Infinitive like קָטַלְתִּי Lev. 13: 7. Jon. כָּחוּרִי Gen. 22: 5. Jon. (מִחְלָבֵא Gen. 2: 9. Jon.), צָלוּרִי Esth. 2: 3, חֲמוּרִי Ps. 92: 3, אֶחְזֹלִי Job 1: 13, אֶקְסֹמִי Deut. 18: 10 (T. II.), with — *parag.*

5. *Passive.* The prefix א , for which in bibl. Chaldee and often elsewhere ה is employed (*Ezra* 6: 2. 7: 15. Dan. 3: 27, 28. 6: 22. 5: 27, etc.), only a few times א , comp. § 25. 2, is sometimes exchanged for נ in the *Praet.* and *Inf.* in the later Chaldee; e. g. נִחְסֵר 1 Sam. 23: 7 (which is closely related to the *Rabb.* conjugation *Nithpaël*). In the Participles, the מ is but seldom omitted; e. g. אֶמְשַׁרֵּא Job 28: 21, אֶמְחַשְׁבֵּרֵן Gen. 31: 15, T. II.; on the contrary, the Infinitives sometimes assume it: see No. 4.

2. REMARKS ON THE CONJUGATIONS SEVERALLY.

1. *Peal.* The distinguishing vowel of the ground-form (*Praet.*) in a considerable number of verbs, particularly such as have an intransitive signification, is — (י) or — (י) , less frequently — ; e. g. a) אָבַל to be sad, בָּאֵשׁ to be bad, בָּאֵב to be good, יָרַח to sit, שָׁבַב to lie, חָקַח to be strong. b) רָמַח to sleep, Gen. 2: 21, יָרַח to be dry, חָבַל to be bereaved, to be an orphan. In most of these verbs, the Syriac and Arabic agree in this punctuation; comp. רָחַח , רָחַי , שָׁחַח , שָׁחַי , and the distinction of verbs in *a* and *e* is in general more strongly marked in the Aramaean than in Hebrew. Occasionally both forms are in use at the same time; as, רָחַח , רָחַח , רָחַח , רָחַח , רָחַח and רָחַח .

The vowels *e* (*i*), *o* remain; a) In the other persons of the *Praet.* as inflected, where in other verbs ־ is pronounced (שָׁאַנָּה) Ezra 5: 9, נִצְבְּחוּ Josh. 24: 13, שָׁלְחָה Judg. 16: 10, שָׁלְחָה Ezra 4: 12, חָרְבוּ Jer. 49: 4; also the third *fem.* and first *com.* retain regularly the vowel under the second radical; as, בָּטְלוּ Ezra 4: 24, חָרְבוּ Ezek. 26: 2, שָׁאַלָה Prov. 10: 7, שָׁפְטִי 1 Sam. 14: 43, חָטְלוּ 2 Chron. 26: 19, חָלְטִי Gen. 37: 6, Ven. Sometimes, however, a shortening of the ־ into ־ takes place in closed syllables; e. g. שָׁאַלָה 1 Sam. 1: 21. 12: 13. Judg. 13: 6. Ezra 5: 91. 2 Chron. 26: 16. b) In the *Imper.*, verbs in *e* have commonly ־ or ־ (-); e. g. לָבֵשׁ 1 Kings 22: 30, קָרַב Job 2: 5. Ruth 2: 14. Josh. 24: 14, אָזַל or אָזַי Gen. 22: 2. 1 Sam. 3: 9. Ps. 34: 12. Joel 1: 12, 13; but in the *Fut.* (-); e. g. חָלַבְשׁ Dan. 6: 16, חָשַׁח Dan. 4: 24; or (-), e. g. חָתַיב Deut. 28: 30; or *i*, e. g. חָתַיב Gen. 31: 35, חָתַיב Exod. 20: 5. When in *one verb* two forms of the *Fut.*, in ־ and ־ , or in ־ and *i*, exist together, each has uniformly a peculiar signification; e. g. יִקְרַב Num. 1: 51 *he will approach (Futurum)*, יִקְרַב Isa. 6: 19 *may he approach (Optative)* Exod. 3: 5; יִתְחַבֵּר Gen. 25: 23 *he will overpower*, יִתְחַבֵּר Gen. 31: 35 *he will be mighty (valebit)*; יִשְׁלַט Dan. 5: 7 *he shall rule*, יִשְׁלַט Eccl. 8: 9 *he is accustomed to rule*. Verbs with *i*, on the contrary, form the *Fut.* in *i*; e. g. יִתְחַבֵּר Ps. 121: 4.

In the *Praeter* of verbs in *a*, such forms as קָטְלוּ and קָטְלוּ occur in the Ven. text along with קָטְלוּ and קָטְלוּ, for which the London edition has קָטְלוּ (§ 15. Rem. 3) and קָטְלוּ (Gen. 30: 16. 1 Kings 18: 13. Ruth 2: 14. Josh. 24: 11. Jer. 36: 31). The third plural also is written קָטְלוּ in the Ven.; see above 1. 2.

The *Infinitive* has sometimes, in the later Targums, the termination (of the *Stat. emphat.* אֶ־; e. g. בָּסְמָה Ps. 118: 7. Lev. 27: 10 (T. H.), still more frequently מִקְטֵל Job 29: 6. Ruth 4: 6. Gen. 16: 5. Jon. 1: 12. Esth. 9: 1. Gen. 15: 12. Jon. Ruth 3: 4. Isa. 20: 6. (the latter together with the forms in ־); uncommon are the Hebraizing forms קָטַל or קָטַל; e. g. Gen. 49: 6. Ruth 2: 1. Judg. 9: 64. Ps. 105: 14 (even with *Suffix.*).

Imperative. The *scriptura plena* of this form קָטַל occurs only sometimes; e. g. שְׁחַדְקִי 2 Sam. 13: 20, רְחוּמִי Ps. 31: 24. There

is found also, after the Hebrew analogy כָּחוּךְ Ps. 26: 2, כָּחוּךְ Jer. 36: 28, כָּרוּךְ Gen. 21: 10. Jon. It is but very seldom that the vowel stands under the first radical in the second *fem. sing. plur.*, as שָׁלְחוּ Isa. 32: 1.

2. *Ilhpeal.* Two forms prevail here אֶחָטַל (especially in verbs 3. and 2. Gutt., but also elsewhere Job 30: 18. Jer. 13: 11. Gen. 14: 15. Judg. 12: 1. Obad. 6.) and אֶחָטַל or (still more frequently) אֶחָטַל; e. g. אֶחָטַל Jer. 50: 23, אֶחָטַל Job 33: 25, אֶחָטַל Amos 9: 1, אֶחָטַל 1 Sam. 14: 39, אֶחָטַל Eccl. 12: 11, אֶחָטַל Dan. 3: 28, אֶחָטַל Jer. 49: 25, אֶחָטַל Isa. 1: 2, אֶחָטַל Amos 7: 17, אֶחָטַל Dan. 2: 24, אֶחָטַל Gen. 4: 13. Lev. 4: 20, אֶחָטַל Isa. 23: 18, אֶחָטַל Lev. 27: 20, אֶחָטַל 2 Kings 7: 4. Gen. 24: 11, participles אֶחָטַל Ps. 84: 13, אֶחָטַל Esth. 8: 8, אֶחָטַל Exod. 3: 2. Of the form in *a*, the third *fem. sing. Praet.*, even in verbs not Gutt., sometimes makes אֶחָטַל (see above); e. g. Isa. 50: 2, and of the verbs in *e*, the first pers. sing. may occur with three syllables; as, אֶחָטַל Ps. 119: 31.

3. *Paël.* The first pers. Fut. has sometimes ־ under the preformative; e. g. אֶבְסֵר Isa. 42: 9, אֶסְלֶנָּה Isa. 63: 3, also the full vowel ־ ; e. g. אֶיִסְלֵי Deut. 32: 1. Jon.

4. *Ilhpaal.* The vowel of the last syllable is in the *Praeter* sometimes ־ or ־ ; e. g. אֶחָטַל Hos. 4: 16, אֶחָטַל Ps. 105: 25, אֶחָטַל Judg. 16: 9. The third *fem.* and first *com. sing.* is found often, especially in the Venet. text, with four syllables; as, אֶחָטַל or אֶחָטַל (Gen. 21: 2. Jon. Ruth 2: 19. Isa. 1: 7); on the contrary, the third persons *plur.* are reduced to three syllables; as, אֶחָטַל, אֶחָטַל Hos. 4: 6, 17. Isa. 60: 8. A Hebraistic *Pual* form occurs מְוִיָּן Isa. 53: 5, מְוִיָּן Gen. 28: 17. Jon., מְוִיָּר Gen. 37: 3. T. H.

5. *Aphel.* In the bibl. Chaldee, ה appears commonly as the preformative of this conjugation, and this has been retained even in the *Fut.* and *Part.* between the preformative and the verb (after the manner of הִקְטֵל); e. g. הִקְטֵל Ezra 5: 12, הִקְטֵל Dan. 5: 29, הִקְטֵל Ezra 4: 19, הִקְטֵל Ruth 1: 21, הִקְטֵל Dan. 7: 24, הִקְטֵל Ezra 4: 13, הִקְטֵל Ezra 6: 10, הִקְטֵל Ezra 6: 11. The same occurs in verbs מִי and מִן also in the Targums; e. g.

חַיִּים Ps. 77: 15, חַיִּים Ezek. 20: 11, חַיִּים Ps. 16: 11, חַיִּים Job 15: 13 comp. further Gen. 1: 24. 38: 24. Exod. 29: 46. Deut. 7: 21. Jon. In the *Praeter*, the forms which according to the *Paradigm* reject the characteristic vowel of the final syllable (especially in Ven.), retain the same; e. g. Num. 8: 17 אֶחָדָה, Jer. 50: 13 אֶחָדָה. Instead of the *Aphel*, the exact punctuation of the *Hiphal* is several times found in the bibl. Chaldee; e. g. דָּאֶחָדָה Dan. 7: 22. 5: 20.

6. *Itaphal*. The place of this conjugation, which occurs very seldom anywhere, is always supplied in the bibl. Chaldee by *Haphal*; e. g. Ezra 4: 15. Dan. 4: 33. 7: 11 (with ־ or י), from the Targums, comp. Jon. מִן־סוּכָר Exod. 15: 17, מִן־סוּכָר Num. 8: 24.

§ 13.

Personal Inflection of the Participles.

1. The *Participles* of all the conjugations, in order to express the *finite verb*, are united, as in the Hebrew, with the separable pronouns (of the first and second pers.); e. g. אֶחָדָה I kill, § 47. 1. But it is peculiar to the Aramaean, that here the *Participles* (in the *sing.* as well as *plur.*) flow together with these pronouns into one word, whereby a sort of new *tense* arises; e. g. אֶחָדָה, אֶחָדָה (1 Kings 18: 15). We give here the inflection of both participles in Peal, in full:

		Sing.		Plur.
<i>Active.</i>	1. <i>m.</i>	אֶחָדָה	1. <i>m.</i>	אֶחָדָה
	<i>f.</i>	אֶחָדָה	<i>f.</i>	אֶחָדָה
	2. <i>m.</i>	אֶחָדָה	2. <i>m.</i>	אֶחָדָה
	<i>f.</i>	אֶחָדָה	<i>f.</i>	אֶחָדָה
<i>Passive.</i>	1. <i>m.</i>	אֶחָדָה	1. <i>m.</i>	אֶחָדָה
	<i>f.</i>	אֶחָדָה	<i>f.</i>	אֶחָדָה
	2. <i>m.</i>	אֶחָדָה	2. <i>m.</i>	אֶחָדָה
	<i>f.</i>	אֶחָדָה	<i>f.</i>	אֶחָדָה

2. But the power of the language for such combinations extends still further. In the biblical Chaldee, a passive *Praeter* is formed by uniting the *Part. Peil* with the sufformatives of the *Praeter*. The compound, thus obtained, supplies the place of the *Itaphal*. It is inflected thus:

		Sing.		Plur.
3. {	<i>m.</i>	אֶחָדָה	<i>m.</i>	אֶחָדָה
	<i>f.</i>	אֶחָדָה	<i>f.</i>	אֶחָדָה
2. {	<i>c.</i>	אֶחָדָה	<i>m.</i>	אֶחָדָה
			<i>f.</i>	אֶחָדָה
1. {	<i>c.</i>	אֶחָדָה	<i>c.</i>	אֶחָדָה
				אֶחָדָה

Comp. Dan. 5: 27, 28, 30. 6: 4. 7: 4, 6, 11. Ezra 5: 14. That we are not to consider these forms as *Praet. Peil* with ־ , is shown partly by the passive signification which they have in these passages, partly by the circumstance that other forms of these verbs are used in the *Praet.* in an active sense.

According to the Ven. ed., similar formations from the active participles also are found in the Chaldee of the Targums; e. g. אֶחָדָה Cant. 1: 1, אֶחָדָה Gen. 4: 11, and with ־ in the second syllable אֶחָדָה Ruth 2: 17, from אֶחָדָה, אֶחָדָה, etc.

§ 14.

Unusual Conjugations and Quadriliteral Verbs.

1. As in Hebrew, so here there are certain less frequent conjugations in addition to those in ordinary use, and which are produced sometimes by the insertion of a quiescent, sometimes by the reduplication of a stem-consonant. Some of these are found uniformly in certain classes of the irregular verb, namely: 1) *Po-él* and *Itaphal*, with the same characteristics which it has in Hebrew; e. g. סוּכָר Hos. 13: 6, סוּכָר Deut. 2: 7. Jon., סוּכָר Num. 11: 12, אֶחָדָה Gen. 45: 1, אֶחָדָה Ezra 6: 3, from עַד, אֶחָדָה; 2) *Palel* with *Itaphal* אֶחָדָה, אֶחָדָה Ps. 143: 4. So likewise *Polel* with *Itaphal* (in *Verbs* עַד); e. g. רִשָּׁה Ps. 75: 8. Dan. 4: 34, רִשָּׁה Jer. 12: 19, אֶחָדָה Dan. 5: 23. Ps. 107: 25. 3) *Pulpel* (with

a repetition of the first and second stem-consonant) and *Ithpalpal*; e. g. בָּבֶל Gen. 11: 9, טָטַט (from טוּט) Judg. 3: 22, גָּלַל (from גִּלל) Lam. 3: 3, וָדָדָד (from וָדָד) Ps. 143: 3 (see the verbs טַטַּט and וָדָד). Infrequent are, 4) *Schaphel* and *Ischthaphal*; e. g. שָׁכַל Ezra 4: 12. Gen. 49: 10, אֶשְׁחַבֵּר Gen. 49: 10, יִשְׁחַבֵּל Ezra 4: 13, or *Taphel*; e. g. חָרַגַּס to interpret.

Under No. 1. can be embraced also forms like שִׁינִיבָה Exod. 5: 23, שִׁינִיבָה 1 Sam. 30: 22, שִׁינִיבָה Josh. 22: 31, אֶשְׁחַבֵּר 1 Sam. 22: 1. Fut. יִשְׁחַבֵּר Dan. 3: 17. etc. But they approach much nearer to *Paël*, inasmuch as the reduplication is compensated by a long vowel; comp. § 7. a. (שִׁינִיבָה for שִׁינִיבָה); also שִׁינִיבָה Ezra 6: 15 (שִׁינִיבָה Gen. 2: 2), *Pass.* אֶשְׁחַבֵּר Ps. 23: 26 to complete (which others consider as *Schaphel* from יִצָּא, appears to belong here.

2. The *quadriliteral verbs* have commonly the form of *Paël*; e. g. סָקַבָּ Syr. סַקְבָּ (σάκηποις) Job 37: 20, סָקַבָּ Job 20: 15, סָקַבָּ and אֶשְׁחַבֵּר Ps. 106: 13. Prov. 12: 19, סָקַבָּ Prov. 12: 27, אֶשְׁחַבֵּר Gen. 22: 10 T. H., סָקַבָּ Num. 16: 14. Jon., אֶשְׁחַבֵּר and אֶשְׁחַבֵּר Ps. 39: 11. Their origin must be explained essentially in the same manner as in the Hebrew language. See Gesenius, Lehrgebäude, p. 861 sq.

The forms סָקַבָּ, סָקַבָּ and סָקַבָּ can also be regarded as a conjugation *Saphel* (softened from *Schaphel*) from סָקַבָּ, נָוִי. Indeed, the quadriliteral verbs generally and these more infrequent conjugations are closely related and flow easily into each other.

§ 15.

Guttural Verbs.

As the Gutturals (ט, ח, ה, א, and in part ר) have the same properties in Chaldee as in Hebrew, it follows that the same rules for substance apply to the inflection of the guttural verbs here, which apply to them there. Presupposing, therefore, an acquaintance with these rules, we subjoin at once a summary of the inflection of such verbs (with the necessary references), followed by some more particular explanations in regard to details.

VERBS 1. GUTTURAL.

Peal Praet. עָבַר 3. *f.* עָבַרָה 2. *m.* אָוֶלָה 1. *Sing.* עָבַרָה, אָבַרָה, *Imp.* אָבַרָה, אָבַרָה (עָבַרָה Gen. 6: 14. Ps. 34: 5), אָוֶלָה (אָוֶלָה) Exod. 3: 4, plur. אָבַרָה Gen. 34: 10. Judg. 9: 49, אָבַרָה (אָבַרָה Dan. 2: 9. Gen. 12: 13), *Inf.* מָעַבַר, מָעַבַרָה, *Fut.* יִעָבַר, יִעָבַרָה, יִעָבַרָה, יִעָבַרָה (עָבַרָה Ezra 7: 18. see § 7. d.), *Part.* עָבַר, עָבַרָה. — *Ithpeal.* אֶעָבַר, אֶעָבַרָה. — *Paël Praet.* עָבַר, *Fut.* יִעָבַר, *Ithpaal.* אֶעָבַר, אֶעָבַרָה. — *Aphel Praet.* אָבַר, אָבַרָה, *Fut.* יִעָבַר, יִעָבַרָה, *Part.* מָעַבַר.

VERBS 2. GUTTURAL.

Peal Praet. בָּחַן 3. *fem.* בָּחַנָה, 1. *sing.* בָּחַנָה, *Imp.* בָּחַן (בָּחַן) (Josh. 24: 14 sq.), *Inf.* מְבַחֵן (בָּחַן Ps. 19: 8), *Fut.* יִבְחַן, *Part.* בָּחַן, בָּחַנָה. — *Ithpeal.* אֶבְחַן, אֶבְחַנָה. — *Paël Praet.* בָּחַן, בָּחַנָה, *Fut.* יִבְחַן, יִבְחַנָה (Gen. 3: 3), *Inf.* מְבַחֵן, *Part.* בָּחַן, בָּחַנָה etc.

VERBS 3. GUTTURAL.

Peal Praet. שָׁבַח 3. *f.* שָׁבַחָה, *Imp.* שָׁבַח, שָׁבַחָה (Joel 1: 14. Exod. 5: 18), *Fut.* יִשָּׁבַח, יִשָּׁבַחָה, *Part.* שָׁבַח, שָׁבַחָה. — *Ithpeal.* אֶשָּׁבַח, אֶשָּׁבַחָה. — *Paël Praet.* and *Imp.* שָׁבַח, שָׁבַחָה (Ps. 22: 25), *Fut.* יִשָּׁבַח, יִשָּׁבַחָה, *Part. act.* מְשָׁבַח Dan. 4: 34. — *Ithpaal.* אֶשָּׁבַח, אֶשָּׁבַחָה. — *Aphel Praet.* אָשַׁבַּח, אָשַׁבַּחָה.

1. The vowelless א of verbs 1. guttural often falls away in *Ithpeal*, and the ה of the prefix then receives *Dag. forte*; e. g. אֶתְחַבֵּר for אֶתְחַבֵּר, אֶתְחַבֵּר Job 34: 31. Num. 15: 13. 35: 33. Hag. 1: 6. Job 34: 31. 1 Sam. 26: 20. On contracted forms of *Ithpaal*, like אֶתְחַבֵּר, see § 21.

2. Some verbs 2. א take י in the second conjugation; e. g. שָׁנִיבָה Exod. 10: 12. Jon., from שָׁנִיבָה Ps. 106: 14. 137: 3.

3. In verbs 3. gutt., the third Pers. *sing. fem.* of the Praeter ends sometimes in ה or ת (the latter especially on the occurrence of א ר); e. g. שָׁבַחָה Ruth 2: 14, שָׁבַחָה 1 Kings 21: 11, שָׁבַחָה Deut. 11: 6, שָׁבַחָה Exod. 5: 6, שָׁבַחָה Esth. 1: 12, שָׁבַחָה Gen. 30: 16, שָׁבַחָה Dan. 5:

10, וְהָיָה Gen. 16: 3, אֶחָדָם Gen. 35: 19, אֶחָדָם Job 6: 13, וְהָיָה Dan. 3: 34. This formation is less frequent in the first sing.; e. g. Dan. 2: 25 וְהָיָה לְךָ for וְהָיָה לְךָ. In verbs 2. *gutt.*, the third *sing.* is sometimes inflected in the above manner; e. g. וְהָיָה Judg. 13: 10.

4. The composite Sheva, which appears in these verbs instead of Sheva simple, is uniformly ְ ; verbs אֵם only have in the *Imper. Peal* usually ְ , e. g. אָמַר Dan. 2: 4, 9, אָלַל Gen. 22: 2; in like manner, verbs אֵם in *Inf. Peal*, e. g. קָהַר Cant. 5: 3. — On those verbs אֵם which are treated as verbs quiesc. 1. rad., see § 21.

5. Forms like וְהָיָה Dan. 7: 22, וְהָיָה are to be considered as *Hiph.*, not as *Aphel*.

§ 16.

Regular Verbs with Suffixes.

Of the suffixes enumerated above in § 8. 2, those which begin with a vowel are, as a general usage, naturally connected with verbal forms which end with a consonant; and, *vice versa*, those beginning with a consonant are connected with verbal forms which end with a vowel. The Imperatives and Participles only form here an almost uniform exception; since they receive suffixes (of the first pers. *sing.* and *plur.*) which are commonly destitute of a connective vowel; e. g. קָטַלְתִּי (קָטַלְתִּי 1 Sam. 20: 8), קָטַלְתָּ, קָטַלְתֶּם, קָטַלְתִּי, comp. Num. 11: 12, 15. Judg. 9: 54. 1 Sam. 20: 8. Hos. 8: 2. Gen. 27: 34, 38. Ps. 25: 2. 41: 11. Besides, the suffix third pl. is usually appended to the third *fem. sing.* of the *Praeter* in the form וָיָן and וָיָן; see 2. a. [In general, the accession of the personal Pronoun to the verbal form itself is far more common than its connection with the sign of the accusative יָן].

2. The changes which the verbal forms undergo in consequence of the addition of the *suffixes*, affect almost exclusively the vowels; these are sometimes rejected, sometimes transposed. The following particulars may be specified:

a) Before suffixes which have a connective vowel, the third Pers. *sing.* in the *Praet. Peal* assumes the form קָטַלְתָּ, and the *fem.* that of קָטַלְתְּ (קָטַלְתְּ); e. g. קָטַלְתָּ he has killed thee, קָטַלְתָּ he has killed us, קָטַלְתֶּם he has killed them (eos), קָטַלְתִּי she has killed me, קָטַלְתָּ Exod. 2: 5, קָטַלְתָּ Judg. 9: 54. 14: 17 (with *gutt.* קָטַלְתָּ Judg.

15: 6, קָטַלְתָּ Deut. 11: 6. Exod. 16: 12). Before וָיָן and וָיָן, the original form remains; on the contrary, before וָיָן and וָיָן, the third *fem.* becomes קָטַלְתְּ (Gen. 31: 32. Jon., וְהָיָה, in *gutt.* verbs וְהָיָה (Exod. 16: 2 קָטַלְתָּ, see above). — The third *plur. masc.* is pronounced קָטַלְתָּ, but before וָיָן and וָיָן, becomes קָטַלְתֶּם (comp. § 12. 1, 2); the second *plur. masc.* remains unchanged before suffixes beginning with a vowel קָטַלְתֶּם, קָטַלְתֶּם; those which begin with ְ are attached to the form קָטַלְתָּ; e. g. קָטַלְתִּי, קָטַלְתֶּם. The third *plur. fem.* makes קָטַלְתָּ; (e. g. קָטַלְתָּ, קָטַלְתָּ). The second *sing.* undergoes no change; e. g. קָטַלְתָּ, קָטַלְתָּ; but for the *fem.* sometimes occurs קָטַלְתְּ Jer. 15: 10. Judg. 11: 35. The first *sing.* makes קָטַלְתָּ, seldom קָטַלְתִּי Num. 23: 11. Jer. 30: 14, the first *plur.* קָטַלְתָּ; e. g. קָטַלְתָּ, קָטַלְתָּ, only the *fem.* קָטַלְתָּ connects itself with קָטַלְתָּ.

In ed. Ven. the ground-form retains the vowel under the second radical before suffixes; e. g. וְהָיָה Jer. 28: 15. Exod. 4: 28. In other copies also this occurs; e. g. Josh. 24: 17. Lond. וְהָיָה.

b) The persons of the *Imper. Peal* suffer so much the less change, since the regular suffixes assumed here are without the tone, as קָטַלְתָּ (קָטַלְתָּ Judg. 9: 54), קָטַלְתָּ; the second *plur. fem.* only is shortened into קָטַלְתָּ. But in the *Fut.*, when the verbal form ends with a stem-consonant, the ְ of the last syllable falls away before suffixes which begin with a vowel; e. g. וְהָיָה Gen. 4: 14. Esth. 5: 14 etc.

c) The *Inf. Peal* and the *Participles Peal* are treated in conformity with their character as nouns; but according to the light in which they are viewed, either as parts of the verb or as substantives, they may take the suffixes of the verb or noun; e. g. וְהָיָה (Dan. 6: 21. Exod. 2: 14. 21: 34. Num. 18: 23 etc. and וְהָיָה).

d) In all the persons of *Paël* and *Aphel*, which terminate in the third radical, the vowel ְ is rejected on the accession of a suffix which has a connective vowel; e. g. וְהָיָה, וְהָיָה, וְהָיָה. The same takes place (on account of the tone being thrown forward) in the forms וְהָיָה, וְהָיָה. Further, the terminations of the second Pers. *sing. fem.*, of the second Pers. *plur. masc.* and the

first Pers. *plur.* in the Praeter are the same that were mentioned above in the Peal; and the first *sing. Praet.* is formed like קטלתי; e. g. Judges 13: 14 נקדתי I have directed her.

e) The Infinitives of *all* the conjugations except Peal usually take before suffixes the ending ית; e. g. קטלית (Exod. 20: 8), אקטלית (Dan. 3: 16. Exod. 2: 3), אקטליתו Ezek. 6: 8. Num. 16: 9. 20: 12. † 12: 1, 4; sometimes, especially before the suffix third *plur.*, the Infinitives of every termination appear without this connective syllable; e. g. אוכריח Deut 7: 10, אחזקביו Judg. 3: 26.

PARADIGM

OF THE REGULAR VERB WITH SUFFIXES IN PEAL.

		<i>Praeterite.</i>		<i>Future.</i>	
		<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
3. m.	קטלני	קטלני	קטלני	יקטלני	יקטלני
	קטלך	קטלך	קטלך	יקטלך	יקטלך
	קטלכו	קטלך	קטלך	יקטלכו	יקטלכו
	קטלח	קטלך	קטלך	יקטלח	יקטלח
	קטלנו	קטלך	קטלך	יקטלנו	יקטלנו
	(קטלנו)	קטלך	קטלך		
3. f.	קטלתי	קטלתי	קטלתי	<i>Imperative.</i>	
	קטלך	קטלך	קטלך		
	קטלכו	קטלך	קטלך		
	קטלח	קטלך	קטלך		
	קטלנו	קטלך	קטלך		
2. m.	קטלתי	קטלתי	קטלתי	f.	קטלתי
	קטלח	קטלח	קטלח		קטלח
	קטלנו	קטלח	קטלח		קטלנו
	קטלנו	קטלח	קטלח		קטלנו
2. f.	קטלתי	קטלתי	קטלתי	<i>Infinitive.</i>	
	קטלח	קטלח	קטלח		
	קטלנו	קטלח	קטלח		
1. c.	קטלתי	קטלתי	קטלתי		
	קטלח	קטלח	קטלח		
	קטלנו	קטלח	קטלח		
	קטלנו	קטלח	קטלח		

REM. 1. Between the verbal form and the *suffix*, א נ (*Nun epenthetic*) is often inserted; e. g. רָקַעְלִינָהּ, רָקַעְלִינָהּ Dan. 2: 5, 9, or even an entire syllable נ-; e. g. רָקַעְלִינָהּ, רָקַעְלִינָהּ (Num. 16: 34), רָקַעְלִינָהּ Cant. 8: 2. Dan. 4: 1. 6: 16. Jer. 22: 4. Gen. 37: 27. Exod. 5: 3. Deut. 18: 18. Ps. 91: 16. 28: 3. Job 33: 33. Mich. 7: 9. Judg. 14: 13, etc. (peculiar in Ezra 7: 21 is רָקַעְלִינָהּ). This occurs as the prevailing usage in the *Fut.* (that is, in those persons of the *Fut.*, which terminate in the third stem-consonant), less frequently in the *Imper.* Prov. 4: 21 (רָקַעְלִינָהּ) and *Praet.*, e. g. Ps. 16: 7. Isa. 63: 9. Gen. 6: 2. Judg. 13: 1, 23. 2 Kings 20: 13. Job 41: 2. 1 Kings 18: 13. Josh. 24: 25. Num. 18: 11, and still less often in the *Inf.* Prov. 22: 21. Cant. 6: 11.

REM. 2. A *ν* epenthetic also occurs in the Targ. Prov.; e. g. רָקַעְלִינָהּ, רָקַעְלִינָהּ 4: 6, 8. 6: 24, unless any one should prefer, with Fürst (p. 195), to regard this *ν* as a fragment of the pronominal forms אֶינָהּ (אֶינָהּ), אֶינָהּ, not, however, a very natural explanation.

§ 17.

Irregular Verb in general.

1. The *irregular verbs* form, as in Hebrew, two principal classes, *verba defectiva* (*imperfecta*) and *quiescentia*. The irregularity affects, for the most part, only one stem-consonant; those which are anomalous in two of the consonants, are called *verba dupliciter imperfecta*, or *doubly anomalous*.

2. The *first* general class, the *verba defectiva*, embraces under it two kinds, namely verbs פָּק, as נָפַק, and עָק as קָבַב; the second general class, the *verba quiesc.*, contains four kinds, namely verbs פָּק, as אָבַל; פָּק, as יָדַע, עָק, as קָבַב; and פָּק, as קָבַב. The last named include at the same time those verbs, which exist separately in Hebrew as פָּק.

§ 18.

Verbs פָּק.

The irregularity of these verbs arises from the same causes as in Hebrew, and is in nearly all respects precisely the same.
1) The stem-consonant פָּ in the middle of a word, where it would terminate a mixed syllable, is *assimilated* to the following conso-

nant; e. g. פָּק for פָּק. 2) It falls entirely away in the *Imper. Praet.*, where it would stand without a vowel at the beginning of the syllable פָּ for פָּ, § 6. c. (yet see פָּק Jer. 25: 27). Further, as regards the vowels employed, the prevailing punctuation in the *Inf.* is פָּק; and in the *Imp.*, is found פָּק together with פָּק or פָּ even in verbs where no guttural occurs, fully as often as in others; e. g. פָּק (as well as פָּק), פָּק; the further inflection of these forms proceeds generally as in פָּק, פָּק, פָּק Gen. 44: 17. Num. 16: 6. Josh. 9: 11. Isa. 56: 1, yet also פָּק Jer. 29: 6. The *Fut.* has פָּ as often as פָּ or פָּ (פָּ).

Of No. 1 there are various exceptions, not only in verbs, whose second stem-letter is a guttural, e. g. פָּק Isa. 5: 9, פָּק Prov. 20: 13 (on the contrary, פָּק is always inflected according to the above rule; e. g. *Fut.* פָּק for פָּק, *Aphel* פָּק), but also in other cases, e. g. פָּק, פָּק Dan. 2: 16. Ezra 7: 20, פָּק 4: 13, פָּק Esth. 6: 13, פָּק Ps. 91: 7, פָּק Ezra 5: 14 (even פָּק Job 15: 13) *Hoph.* פָּק Dan. 5: 20. This in Chaldee is the more easily explained, since here the resolution of the one form by the other, i. e. the substitution of פָּ for a doubling of the initial consonant of the verb, had become not an uncommon usage of the language. In some verbs, the regular and the assimilated forms exist together; e. g. פָּק, פָּק Num. 6: 5. Forms like פָּק instead of פָּק, except in connection with a guttural, are infrequent, and are found only in ed. Ven.; e. g. פָּק, פָּק. In respect to the manner in which verbs פָּק pass into the inflection of verbs פָּ, as also the reverse, see § 20. 4.

The verb פָּק has in the *Fut.*, as its characteristic vowel פָּ; e. g. פָּק Exod. 25: 16, פָּק Deut. 21: 8. In the biblical Chaldee, the full form occurs instead of this: פָּק (see above), once even פָּק Dan. 2: 16.

		Peal.	Aphel.	Ittaphal.
<i>Praet.</i>	3. m.	נִפֵּס	אִפֵּס	אִתְּפֵס
	3. f.	נִפְּסָה	אִפְּסָה	אִתְּפְּסָה
	2. m.	נִפְּסָה	אִפְּסָה	אִתְּפְּסָה
	2. f.	נִפְּסָה	אִפְּסָה	אִתְּפְּסָה
	1. c.	נִפְּסָה	אִפְּסָה	אִתְּפְּסָה
	1. c.	נִפְּסָה	אִפְּסָה	אִתְּפְּסָה
<i>Plur.</i>	3. m.	נִפְּסוּ	אִפְּסוּ	אִתְּפְּסוּ
	3. f.	נִפְּסָה	אִפְּסָה	אִתְּפְּסָה
	2. m.	נִפְּסוּ	אִפְּסוּ	אִתְּפְּסוּ
	2. f.	נִפְּסָה	אִפְּסָה	אִתְּפְּסָה
	1. c.	נִפְּסָה	אִפְּסָה	אִתְּפְּסָה
	1. c.	נִפְּסָה	אִפְּסָה	אִתְּפְּסָה
<i>Infin.</i>		מִפֵּס	אִמְּסָה	אִתְּמִפֵּס
<i>Imp.</i>	m.	פֵּס, פִּס	אִפֵּס	אִתְּפֵס
	f.	פִּי	אִפִּי	אִתְּפִי
<i>Plur.</i>	m.	פִּסוּ, פִּסוּ	אִפְּסוּ	אִתְּפְּסוּ
	f.	פִּסְנָה	אִפְּסָה	אִתְּפְּסָה
<i>Fut.</i>	3. m.	יִפֵּס, יִפֵּס	יִפֵּס	יִתְּפֵס
	3. f.	יִפְּסָה, יִפְּסָה	יִפְּסָה	יִתְּפְּסָה
	2. m.	יִפְּסָה, יִפְּסָה	יִפְּסָה	יִתְּפְּסָה
	2. f.	יִפְּסָה, יִפְּסָה	יִפְּסָה	יִתְּפְּסָה
	1. c.	יִפְּסָה, יִפְּסָה	יִפְּסָה	יִתְּפְּסָה
	1. c.	יִפְּסָה, יִפְּסָה	יִפְּסָה	יִתְּפְּסָה
<i>Plur.</i>	3. m.	יִפְּסוּ	יִפְּסוּ	יִתְּפְּסוּ
	3. f.	יִפְּסָה	יִפְּסָה	יִתְּפְּסָה
	2. m.	יִפְּסוּ	יִפְּסוּ	יִתְּפְּסוּ
	2. f.	יִפְּסָה	יִפְּסָה	יִתְּפְּסָה
	1. c.	יִפְּסָה	יִפְּסָה	יִתְּפְּסָה
	1. c.	יִפְּסָה	יִפְּסָה	יִתְּפְּסָה
1. Part.	m.	נִפֵּס	מִפֵּס	מִתְּפֵס
	f.	נִפְּסָה	מִפְּסָה	מִתְּפְּסָה
2. Part.	m.	נִפְּסָה	מִפְּסָה	מִתְּפְּסָה
	f.	נִפְּסָה	מִפְּסָה	מִתְּפְּסָה

§ 19.

Verbs עָצָה or עָצָה doubled.

1. The anomalies of these verbs, which are parallel only in part to those in Hebrew, are such as the following :

1) The body of these verbs, in the ground-form, consists of two letters, and has, therefore, the characteristic vowel under the first radical, עָ. The reduplication of the second radical in *Peal* appears only in the two participles עָצָה, עָצָה, very seldom in the inflexion of the *Praet.*; e. g. וְעָצָה Gen. 16: 4. Jon., וְעָצָה Job 7: 4, עָצָה Esth. 6: 1). On the contrary, a) in the forms of the *Praet.* and *Imp. Peal*, whose sufformative begins with a vowel, the second radical is sharpened by a *Dag. forte*, as עָצָה, עָצָה, עָצָה (עָצָה Joel 1: 13); only in a few instances is the vowel lengthened instead of this, producing forms which coincide with עָ; e. g. עָצָה Dan. 2: 35 and עָצָה Gen. 7: 9. Jon. b) Elsewhere the reduplication is thrown back upon the first stem-consonant; e. g. עָצָה, עָצָה, עָצָה (in the *Fut.* and *Inf. Peal* and throughout *Aphel*), or appears in a prolongation of the vowel under the preformative, as עָצָה, עָצָה, Deut. 20: 14. 15: 19. The latter takes place of course regularly, when the first radical is a guttural: e. g. עָצָה Ps. 2: 12, עָצָה Isa. 26: 2 (עָצָה Num. 5: 22. 8: 15), עָצָה Prov. 23: 12, עָצָה Cant. 2: 5). [Sometimes the *Dag. forte* is resolved into עָ; e. g. עָצָה Dan. 2: 21. 4: 3. Gen. 19: 10. Jon.]

Aphel of the verb עָצָה has the form עָצָה (with the suffix), Deut. 1: 15. Jon. as if from a verb עָצָה.

2. Instead of *Paël* and *Ittaphal*, which are formed regularly (see Dan. 4: 10. 7: 20. Ps. 35: 15. 42: 7), *Pulpel* and *Ittulpul* (e. g. עָצָה Job 9: 17. 30: 14. Isa. 21: 9, עָצָה Isa. 3: 12. Jer. 49: 7, עָצָה Gen. 33: 4. Jon.), or *Peal* and *Ittaphal* (e. g. עָצָה Gen. 8: 8. Jon., Job 9: 6 עָצָה) are mostly in use.

The participles of *Peal*, as has been already remarked above, are generally inflected with a reduplication of the last consonant; comp. Isa. 58: 4. Ps. 72: 6. 1 Sam. 25: 4. Jer. 22: 7. Yet the active participle often occurs in the form עָצָה derived from עָצָה, or עָצָה Jer. 10: 3.

Ps. 57: 7. 58: 9. The *Peil* appears once in the form דָּקִיק (according to 1. b.) Exod. 32: 20.

The *Rhpeal*, likewise, is found reduplicated אֶחָדָיו, Hos. 8: 8. Isa. 24: 3. אֶחָדָיו Amos 7: 1. Jer. 50: 27. Isa. 24: 3; but sometimes (with an approach to ע) אֶחָדָיו Isa. 53: 5. Lev. 16: 27.

From the biblical Chaldees are to be further adduced, as Hebraizing forms: Aph. דָּקִיק Dan. 6: 25 מְדַקֵּק Dan. 2: 40, דָּקִיקִי Dan. 2: 24, Hoph. דָּקִיקִי Dan. 5: 13, 17.

		Peal.	Aphel.	Ittaphal.
<i>Pract.</i>	3. m.	דָּק	אֶדֶק	אֶתְדֶק
	3. f.	דָּקָה	אֶדְקָה	אֶתְדְּקָה
	2. m.	דָּקָה, דָּקָה	אֶדְקָה	אֶתְדְּקָה
	2. f.	דָּקָה	אֶדְקָה	אֶתְדְּקָה
	1. c.	דָּקָה	אֶדְקָה	אֶתְדְּקָה
	3. m.	דָּקוּ	אֶדְקוּ	אֶתְדְּקוּ
	3. f.	דָּקָא	אֶדְקָא	אֶתְדְּקָא
	2. m.	דָּקְתוּן	אֶדְקְתוּן	אֶתְדְּקְתוּן
	2. f.	דָּקְתוּן	אֶדְקְתוּן	אֶתְדְּקְתוּן
	1. c.	דָּקְנָא	אֶדְקְנָא	אֶתְדְּקְנָא
<i>Inf.</i>		מִדֵּק	אֶדְקָא	אֶתְדְּקָא
<i>Imp.</i>	2. m.	דָּק	אֶדֶק	אֶתְדֶק
	2. f.	דָּקִי	אֶדְקִי	אֶתְדְּקִי
<i>Plur.</i>	2. m.	דָּקוּ	אֶדְקוּ	אֶתְדְּקוּ
	2. f.	דָּקְנָא	אֶדְקְנָא	אֶתְדְּקְנָא
<i>Fut.</i>	3. m.	יִדֵּק	יִדְק	יִתְדֶק
	3. f.	תִּדְק	תִּדְק	תִּתְדֶק
	2. m.	תִּדְק	תִּדְק	תִּתְדֶק
	2. f.	תִּדְקִין	תִּדְקִין	תִּתְדְּקִין
	1. c.	אֶדֶק	אֶדֶק	אֶתְדֶק
	3. m.	יִדְקִין	יִדְקִין	יִתְדְּקִין
	3. f.	יִדְקוּן	יִדְקוּן	יִתְדְּקוּן
	2. m.	תִּדְקִין	תִּדְקִין	תִּתְדְּקִין
	2. f.	תִּדְקוּן	תִּדְקוּן	תִּתְדְּקוּן
	1. c.	נִדֵּק	נִדֵּק	נִתְדֶק
1. Part.	{ m.	דָּקֵק	מִדֵּק	מִתְדֶק
	{ f.	דָּקְנָא	מִדְּקָא	מִתְדְּקָא
2. Part.	{ m.	דָּקִיק	מִדֵּק	
	{ f.	דָּקִיקָא	מִדְּקָא	

§ 20.

Verbs (ע"ר).

1. Verbs which in the ground-form have י for their first radical (יָרַע, יָרַץ, יָרִי, § 12. 2, 1), are also in Chaldee of three kinds; namely, verbs properly יָרַע, verbs originally יָרַץ, and finally those in which the י is not treated as a *quiescent*, but assimilated after the manner of verbs יָרַע.

2. Verbs וַי, which compose the greater number, a) cast off the first stem-consonant in the Imper. Peal (which commonly takes the vowel \bar{e} , less frequently \bar{i}), e.g. דָּרַךְ from רָדַךְ, חָבַה from חָבַה, יָחִיב from יָחִיב; b) In the Fut. Peal, they allow Yodh to quiesce in \bar{e} , and the last syllable then receives the characteristic vowel \bar{e} or \bar{i} (with a guttural \bar{e}), e.g. חָיֵל, חָיֵל, חָיֵל (according to § 6, the quiescent \bar{e} is often omitted here in writing; e.g. Prov. 11: 25. Ps. 104: 4. Job 3: 4); c) They resume their original \bar{e} , throughout the third Conj. where it quiesces in Hophem; e.g. אָסִיף, אָסִיף, Fut. יוֹסִיף, יוֹסִיף, Itaph. אָתוֹסִיף, אָתוֹסִיף.

The *hiphal* אִתְּחַלֵּף, as well as the whole second conjugation (יִתְּחַלֵּף, יִתְּחַלֵּף, יִתְּחַלֵּף), is for the most part regular, except only that in the latter, some verbs take also י as the first stem-letter; e. g. נָחַר Prov. 10: 2, חוֹרֵד Ps. 88: 13, אֲחֻזָּח Eccl. 9: 3. In *Aphel*, forms with ה after the *preform. Fut.* and *Part.* are not uncommon; in יִיחַ occur even regularly חוֹרֵץ Dan. 2: 15. Ps. 77: 15, and חוֹרֵץ Ps. 10: 11. I Sam. 14: 12, etc.

3. In verbs פִּי, the first radical quiesces, a) in the *Fut. Peal* commonly in פִּי; e. g. פִּי, פִּי 2 Kings 1: 14. Ps. 102: 12 (on the contrary, פִּי Isa. 7: 18); b) In *Aphel*, in פִּי; e. g. פִּי Ps. 49: 19. Jer. 10: 4. Mich. 1: 8. Less frequently is פִּי movable: comp. פִּי. From that form of *Aphel* now would arise an Ittaphal like פִּי; but in all the passages adduced by Fürst, p. 177 (Isa. 50: 13. 62: 5. Jer. 49: 33), the punctuation is uncertain, and the text of the polyglotts has *Ithpeal* or *Uthpaal*.

But the distinction between these two classes of verbs is not so strictly maintained, that the forms (particularly of *Aphel*) are not often interchanged with each other. Thus with אָפֵּל coexists אָפֵּס Gen. 17: 16, with אָפֵּל also אָפֵּס Ps. 66: 6, with אָפֵּס also אָפֵּל; and יָצַק, which in Hebrew is יָצַק, makes in *Aph.* יָצַק, אָצַק.

The Paradigm of verbs w and w is, accordingly, as follows:

	VERBS	דברים	VERBA	דברים
<i>Peal.</i>	<i>Praeter.</i> 3. p.	יָלַדְהָ, יָלַדְהָ	יָלַדְתָּ, יָלַדְתָּ	יָלַדְתָּ
	1. p.	יָלַדְתִּי etc.	יָלַדְתָּ etc.	יָלַדְתָּ
	<i>Imper.</i>	חַב		
	<i>Inf.</i>	מִיָּלֵד		
	<i>Fut.</i>	יָלַדְתָּ		
	<i>Part.</i>	יָלֵד, יָלֵד		יָלֵד
<i>Itkpeel.</i>	<i>Praet.</i> אֶחְיֶה (אֶחְיֶה)	אֶחְיֶה, אֶחְיֶה		
<i>Paël.</i>	<i>Praet.</i>	יָלַדְתִּי		יָלַדְתִּי
	<i>Fut.</i>	יָלַדְתָּ		יָלַדְתָּ
<i>Itkpaal.</i>	<i>Praet.</i>	אֶחְיֶה		
<i>Aphel.</i>	<i>Praet.</i>	אֶחְיֶה		אֶחְיֶה
	<i>Fut.</i>	יָלַדְתָּ		יָלַדְתָּ

4. A number of verbs of this class assimilate their τ to the following consonant in the *Inf.* and *Fut. Praet.*, as well as in *Aphel*, and are in this respect, therefore, not different from verbs סך. This is exemplified not only in ירח *Aphel* אָיִחַ Aphel יִצַע, דָּעַי Aphel יִצַע, but in particular forms of ירד, ירד *Inf.* מִרַד Gen. 15: 13, *Fut.* יִרַד 1 Sam. 20: 30 (even יִרַד Isa. 4: 15. Dan. 2: 9) at the same time ירד *Inf.* יָרַד Ps. 133: 1, *Fut.* יִרַד Dent. 8: 12. 1 Sam. 22: 5. 2 Sam. 16: 18. יָבֵל *Inf.* מָבֵל Num. 13: 31, *Fut.* יִבֵּל Ezek. 7: 19. Dan. 3: 29.

§ 21.

Verbs 88.

Verbs **אח** are treated not only as guttural verbs (§ 15), but at the same time as *quiescents*; a) Most of them allow the **א** in the *Fut.* and *Inf.* Peal to quiesce in **א**; e. g. **אָבֵל** Dan. 7: 23, **אָבֵר** Jer. 10: 11, **אָבֵר** Dan. 2: 7, **אָבֵר** Dan. 2: 9, and in addition to this, change it commonly into **י**; e. g. **יָבֵל** Gen. 2: 16. 24: 33, **יָבֵר** Exod. 2: 20. Lev. 19: 16, **יָבֵל** Job 16: 6, **יָבֵר** Deut. 18: 9, **יָבֵר** Gen. 30: 16. 21: 30. 1 Sam. 23: 26. Judg. 15: 12. Josh. 7: 12;

§ 23.

Verbs לִי (לִי).

These comprehend the two classes of verbs which are distinguished in Hebrew as לִי and לִי, the difference between which has disappeared here, as well as in Syriac. The stem terminates regularly, in biblical Chaldee, in לִי, more rarely in לִי (Dan. 2: 16. 4: 8. 6: 3); in the Targums, on the contrary, particularly the later of them, it terminates uniformly in לִי or לִי, so that with reference to their mode of inflection, these verbs might perhaps, with more propriety, be denominated לִי.

It is very seldom that א occurs in the Targums as the third stem-consonant of the ground-form; comp., however, קָנָה Num. 5: 26.

1. As now י has a tendency to take the place of א even in the ground-form, so in the inflection also of these verbs it maintains the decided ascendancy as final stem-consonant. As regards those forms which terminate in the third (quiescent) radical, it may be observed that א and י appear with equal frequency in the *Inf.* and *Partic. Peal* (קָרָא together with קָרִי, קָרָא together with קָרִי); on the contrary, in all the other formations י is predominant; e. g. קָרָא, קָרִי, קָרִי etc. But י quiesces regularly in the *Fut.*, *Imper.*, *Inf.*, and *Partic. act.* of *Peal* in לִי; in the other conjugations, in —.

As less common may be mentioned, a) א instead of י in *lthpeal* Isa. 53: 2. Prov. 6: 6, in *lthpaal* Jer. 23: 25. Prov. 18: 9. — b) לִי in the several conjugations except *Peal*; e. g. Ps. 78: 11. 2 Kings 8: 8 (*Aphel*) — c) לִי in *Imp. Peal* occurs almost as often as the other form, Deut. 31: 14. Dan. 5: 4. Ps. 45: 1. 1 Sam. 25: 25.

2. In the personal inflection with sufformatives, a trace of the א appears but seldom; viz. the third sing. fem. *Praet. Peal* קָרָה, the third pl. masc. *Praet.* and second pl. masc. *Imper.* קָרִי, קָרִי, the second fem. pl. *Imper.* קָרִי, קָרִי, the forms of the *Fut.* in קָרִי and קָרִי, as קָרִי, קָרִי, קָרִי, point to an absorbed א (קָרָא), which is still written in the common form of the *Imp. Peal* קָרָא; on the contrary, the third pl. *Praet. Peal* קָרָה and the *Inf.* קָרָא, קָרָא etc., according to an analogy found elsewhere (קָרָא, קָרָא), come more probably from קָרִי.

3. י is decidedly retained as third stem-consonant; a) As *quiescent* before sufformatives of the first and second sing. and plur. *Praet.*, as well as in the third plur. masc. (קָרִי) קָרִי, קָרִי, קָרִי, קָרִי, קָרִי, קָרִי — b) As *movable* before sufformatives of all the *Futures* in קָרִי, as קָרִי, קָרִי, קָרִי, קָרִי, in the third fem. sing. *Praet.* קָרָה, קָרָה, and here even doubled קָרָה, קָרָה, in forms of the *Infinitive* קָרָה, קָרָה, in the other (more frequent) inflection of the second sing. *Praet. Peal* קָרָה, קָרָה, finally in the second *Participle of Peal* and *Aphel* קָרָה, קָרָה.

4. A double mode of formation is clearly apparent in several forms, namely in *Peal* in third plur. *Praet.* קָרָה and קָרָה, and third plur. masc. *Praet.* of the other Conjug., קָרִי and קָרִי, קָרִי and קָרִי, which latter forms occur frequently even in *Onkelos*; the fluctuation between קָרִי and קָרִי (see above) imports less in consequence of the present low condition of the punctuation. That difference may indeed have some connection with the original distinction between verbs לִי and לִי (as very many of the latter kind still exist in Arabic); but it is preserved here in scarcely a single verb throughout, and it must appear very fanciful to divide the verbs לִי transmitted to us in Chaldee, with reference to their inflection, into verbs with final א and י sounds, as Fürst has attempted to do, though not without some ingenuity (§ 164 sq.)

As regards particular examples, the explanation of קָרִי, קָרִי, which Fürst gives, in order to refer them back to a final א, is improbable. Why should the sufformative of the first person in these verbs have been קָרִי? In the regular verb קָרִי exists already, and from this arises very easily קָרָה, קָרָה. And why in verbs whose final sound was א, did not the language produce such formations as קָרָה, קָרָה, which would so readily have presented themselves, and which occur in Hebrew? It is far more simple in the forms קָרִי, קָרִי, to regard י as the third stem-consonant.

Verbs with ח movable as third radical, as קָרָה, קָרָה, קָרָה etc. are of course entirely regular in their inflection; e. g. קָרָה Jer. 36: 16, *Fut.* קָרָה Job 37: 1, *lthpeal* קָרָה Eccl. 1: 12. (*Hiph.* קָרָה in the Talm.).

לִי, from a verb לִי with ח movable as second stem-letter, forms its *Aphel* קָרָה 2 Kings 3: 34, *Schaphel* קָרָה Job 16: 7. Isa. 44: 12, *Iach-taph.* קָרָה Ps. 102: 1. Job 4: 1 (קָרָה) Ps. 68: 10.

	Psalm.	Itupaal.
<i>Pr.</i> 3. <i>m.</i>	גִּלָּא	אֲתַגְלִי (—י)
3. <i>f.</i>	גִּלָּח	אֲתַגְלִיחַ (—יֵאֵחַ)
2. <i>m.</i>	גִּלִּית, גִּלִּית	אֲתַגְלִית
2. <i>f.</i>	גִּלִּית, גִּלִּית	אֲתַגְלִית
1. <i>c.</i>	גִּלִּיתִי, גִּלִּית	אֲתַגְלִיתִי
<i>Pl.</i> 3. <i>m.</i>	גִּלּוּ	אֲתַגְלִי (—יֵאוּ)
3. <i>f.</i>	גִּלָּאָה	אֲתַגְלִיָּא
2. <i>m.</i>	גִּלִּיתוֹן	אֲתַגְלִיתוֹן
2. <i>f.</i>	גִּלִּיתָן	אֲתַגְלִיתָן
1. <i>c.</i>	גִּלִּיתָנָא	אֲתַגְלִיתָנָא
<i>Inf.</i>	מִגְלִיָּה (מִגְלִיָּה, מִגְלִיָּה)	אֲתַגְלִיָּה
<i>Imp.</i> 3. <i>m.</i>	גִּלִּי (גִּלָּא, גִּלִּי)	אֲתַגְלִי
<i>f.</i>	גִּלָּא, גִּלִּי	אֲתַגְלִיָּא
<i>Plur.</i> 3. <i>m.</i>	גִּלּוּ	אֲתַגְלִי
<i>f.</i>	גִּלָּאנָה, גִּלִּין	אֲתַגְלִיָּנָא
<i>Fut.</i> 3. <i>m.</i>	יִגְלֵא (—י)	יִתְגְלִי (—א)
3. <i>f.</i>	תִּגְלֵא (—י)	תִּתְגְלִי (—א)
2. <i>m.</i>	תִּגְלֵא (—י)	תִּתְגְלִי (—א)
2. <i>f.</i>	תִּגְלִין	תִּתְגְלִין
1. <i>c.</i>	אִגְלֵא (—י)	אִתְגְלִי (—א)
<i>Pl.</i> 3. <i>m.</i>	יִגְלִין	יִתְגְלִין
3. <i>f.</i>	יִגְלִין	יִתְגְלִין
2. <i>m.</i>	תִּגְלִין	תִּתְגְלִין
2. <i>f.</i>	תִּגְלִין	תִּתְגְלִין
1. <i>c.</i>	נִגְלֵא (—י)	נִתְגְלִי (—א)
1. <i>P.</i> { <i>m.</i> גִּלָּא, גִּלִּי	7	מִתְגְלִי
{ <i>f.</i> גִּלָּא, גִּלִּי		מִתְגְלִיָּא
2. <i>P.</i> { <i>m.</i> גִּלָּא, גִּלִּי	7	מִתְגְלִי
{ <i>f.</i> גִּלָּא, גִּלִּי		מִתְגְלִיָּא

Psalm.	Itupaal.	Aphel.	Itaphal.
	אֲתַגְלִי (—י)	אֲגִלִּי (—י)	אֲתַגְלִי
	אֲתַגְלִית	אֲגִלִּית (—יֵאֵחַ)	אֲתַגְלִית (—יֵאֵחַ)
	אֲתַגְלִית	אֲגִלִּית (—יֵחַ)	אֲתַגְלִית
	אֲתַגְלִית	אֲגִלִּית (—יֵחַ)	אֲתַגְלִית
	אֲתַגְלִיתִי	אֲגִלִּיתִי	אֲתַגְלִיתִי
	אֲתַגְלִי (—יֵאוּ)	אֲגִלִּי (—יֵאוּ)	אֲתַגְלִי
	אֲתַגְלִיָּא	אֲגִלִּיָּא (—יֵאֵחַ)	אֲתַגְלִיָּא
	אֲתַגְלִיתוֹן	אֲגִלִּיתוֹן	אֲתַגְלִיתוֹן
	אֲתַגְלִיתָן	אֲגִלִּיתָן	אֲתַגְלִיתָן
	אֲתַגְלִיתָנָא	אֲגִלִּיתָנָא	אֲתַגְלִיתָנָא
	אֲתַגְלִיָּה	אֲגִלִּיָּה, אֲגִלָּה	אֲתַגְלִיָּה
	אֲתַגְלִי	אֲגִלִּי (—י)	אֲתַגְלִי
	אֲתַגְלִיָּא	אֲגִלָּא	אֲתַגְלִיָּא
	אֲתַגְלִי	אֲגִלּוּ	אֲתַגְלִי
	אֲתַגְלִיָּנָא	אֲגִלִּיתָנָא	אֲתַגְלִיָּנָא
	יִתְגְלִי (—א)	יִגְלִי (—א)	יִתְגְלִי (—א)
	תִּתְגְלִי (—א)	תִּגְלִי (—א)	תִּתְגְלִי (—א)
	תִּתְגְלִי (—א)	תִּגְלִי (—א)	תִּתְגְלִי (—א)
	תִּתְגְלִין	תִּגְלִין	תִּתְגְלִין
	אִתְגְלִי (—א)	אִגְלִי (—א)	אִתְגְלִי (—א)
	יִתְגְלִין	יִגְלִין	יִתְגְלִין
	יִתְגְלִין	יִגְלִין	יִתְגְלִין
	תִּתְגְלִין	תִּגְלִין	תִּתְגְלִין
	תִּתְגְלִין	תִּגְלִין	תִּתְגְלִין
	נִתְגְלִי (—א)	נִגְלִי (—א)	נִתְגְלִי (—א)
	מִתְגְלִי (—א)	מִגְלִי (—א)	מִתְגְלִי (—א)
	מִתְגְלִיָּא	מִגְלִיָּא	מִתְגְלִיָּא
	מִתְגְלִי	מִגְלִי	מִתְגְלִי
	מִתְגְלִיָּא	מִגְלִיָּא	מִתְגְלִיָּא

REMARKS.

1. *Praet.* The third pl. masc. in *Praet. Peal* terminates sometimes after the Hebrew mode in י; e. g. קרי Lam. 2: 3, גלי Num. 26: 64, רכב Gen. 34: 4. *Jon.* In *Aspaet*, this person occurs with a doubled י, אֶחָדְרִי Gen. 2: 4. 3: 7. *Jon.* The third fem. pl. *Praet.* makes in the later Targums יִדְּעִי, אֶחָדָן Ruth 4: 17, or contracted יִדְּעִי Gen. 4: 8. T. H. אֶשְׁתִּיעֶן Gen. 19: 32, 35. *Jon.* For second sing. *Praet.* in *Peal* רָכַיִת is once written Dan. 4: 10. From the first pl. בִּלְיָנָא the form בִּלְיָנָא, a compound of the Partic. act. with אָמַן (§ 13. 1) must be distinguished. There are but few instances of *Peal* with a *prosthetic*; e. g. אָבִיר Prov. 20: 12, אֶשְׁתִּירא Dan. 5: 4 (אֶשְׁתִּירא Joel 3: 3).

2. *Future.* Instead of הָ the ending of the third Plur. is sometimes made regularly in יָ; e. g. יִרְדּוּן Dan. 5: 2; יִשְׁמְרוּן Dan. 4: 13; תִּסְפְּקוּן (from סָפַק) Ezek. 47: 11, or the הָ is apocopated, as יִכְשְׁוּ Isa. 53: 8. Dan. 5: 10.

3. *Imperative*. The second pers. fem. sing. in Peal ends sometimes in י Isa. 47: 2. Gen. 4: 8. T. H.; that of the pl. is formed as יִי Exod. 2: 20. יִי is at the same time prosthetic and apocopated Gen. 24: 14; see below.

4. *Infinitive*. The *Inf.* *Peal* has almost exclusively the form מְכַלֵּם, where, united with a preposition, it serves as a Gerund, Prov. 25: 27. Esth. 5: 14. Ezra 5: 9. As *Inf. abs.* the form מְכַלֵּם is in use Isa. 61: 10. Amos 5: 5. Gen. 26: 28. — The *Infinitives* of the other conjugations end in the later Targums sometimes (after the Talm. formation) in וְרַי, e.g. מְכַלֵּם וְרַי Num. 12: 8. Job, מְכַלֵּם וְרַי Pa. 89: 16. The *Inf. absol.* in Aphel makes מְכַלֵּם Gen. 3: 16. Job.

5. *Participle*. In the form שֶׁבַע , Peil has a composite Sheva under the first consonant, even when it is not a guttural, Dan. 2: 19, שֶׁבַע , שֶׁבַע , Ezra 4: 18 שֶׁבַע . The passive *Participles* in *Peal* and *Aphel* end sometimes in שֶׁבַע ; as, שֶׁבַע , Gen 43: 19. On the declension of *Participles* from verbs שֶׁבַע , see § 34 on Paradigm VII.

R.M.V. 1. Apocated *Futures* and *Imperatives* are less frequent in Chaldee than in Hebrew, and this mode of formation has far less effect here upon the general form of the word; e.g. Fut. *apoc.* אֲחַבְּךָ Hab. 2:16, יִרְדְּךָ Eccl. 11:3 as in Hebr. יִשְׁתַּחֲוֶה, רָחֵם Gen. 41:40. Jon. 1 Snn. 14:40. Exod. 22:31 from רָחַם (otherwise רָחַמָא Gen. 1:29, 17:4, 24:14, 18. Jon.; רָחַץ, רָחַץ, רָחַץ, רָחַץ, רָחַץ or רָחַץ from רָחַץ Deut. 4:1. Prov. 15:27. Gen. 20:7, 2 Kings 1:2, 8:10 (the signification is mostly optative); Imp. *apoc.* אֲחַסְךָ (with α prosthet.) Gen.

24: 14, *פֶּל* (*Paell*) Gen. 44: 1, *פֶּל* Gen. 37: 16, *אֶפֶל* (*Aphel*). — *פֶּלִי* is an apocopated *Partic.* *Aphel* instead of *פֶּלִי* Deut. 32: 39.

REM. 2. In the biblical Chaldee, certain peculiar forms occur in the personal inflection of הוּרַי, in connection with הָ prefixed, after the analogy of the Fut. : הוּרַי (הוּרַי) Dan. 2: 20, 28, 41. 3: 18. Ezra 7: 23 etc., הוּרַי Dan. 2: 43. 6: 2 sq. 27. Ezra 6: 10. 7: 25 and הוּרַי Dan. 6: 17. That they are to be regarded as *Future* admits of no doubt, whether we consider their form, or the context in which they are found (for in all instances only a pure Fut. or an optative or Imper. is required); their grammatical explanation is difficult. Formerly, הָ was considered as a conjunction (*that*), and the preformative of the Fut. was supposed to have been lost in this particular combination (Gesén. Thesaur. I. p. 370); but against this, lies the fact that this הָ does not occur elsewhere in Chaldee, and also that the sense which arises in this way is not in every place appropriate. Hence Beer (*Inscriptiones et papyri vet. Semitici in Aegypto reperti* P. I. p. 18 sq.), who believed that he had found the form הוּרַי also upon the Carpent. inscription, would take the הָ as a more unusual preform. *Fut.* (which has become frequent in the Talm.) instead of יָ; for only the third Pers. sing. masc. or the plur. masc. and fem. is denoted by those forms, while the regular הוּרַי occurs in immediate connection for the third sing. fem. This explanation suits also at all events Exod. 10: 28 T. II. הוּרַי לְמִסְרֵי חַיִּי הוּרַי לְמִסְרֵי חַיִּי, where indeed the Inf. would be more strictly antithetic, and Exod. 22: 24 הוּרַי עֲלֵי הַדָּבָר הוּרַי עֲלֵי הַדָּבָר Jon., where the singular of the verb (according to § 49. 1) can occasion no surprise. Comp., besides, Dietrich de sermonis Chald. proprietate, p. 51 sq.

§ 24.

Verbs doubly anomalous.

By this class of verbs are meant those in which two of the letters that are accustomed to occasion irregularities, occur together. In the inflection of such verbs, the peculiarities of both letters may be exhibited, or only those of one of them. They are the following :

1. Verbs פָּן and לָא (לָה); e.g. נָקָה, נָקָה, נָקָה, נָקָה. These leave the first radical, where it closes a syllable, unassimilated; e.g. *Fut. Peal* יִנְצֹחַ Exod. 21: 22, חֲנֹשִׁי Deut. 9: 7, אָנֹסִי (אָנֹסִי) Ps. 78: 56) מְחַנֵּסִי Gen. 22: 1 T. H., אָנֹסִי Lam. 2: 6.

2. Verbs **נָתַן** and **לָא**; e. g. **נָתַן**, **נָתַן**, **נָתַן**, **נָתַן**. *Praet.*
 3. f. **נָתַן**, 2. m. **נָתַן**, *Fut.* **נָתַן** Deut. 29: 20, **נָתַן** Gen. 33:
 14. Gen. 49: 10, *Imp.* **נָתַן** 2 Sam. 14: 32, **נָתַן** Exod. 16: 23, pl.
נָתַן Dan. 3: 26, per aphaeres. **נָתַן** Prov. 9: 5 (Lond. **נָתַן**), *Inf.*
נָתַן Dan. 13: 19, **נָתַן** Dan. 3: 2, *Particip.* act. **נָתַן**, **נָתַן**
 Dan. 7: 13. Gen. 33: 1, pass. **נָתַן** (נָתַן) Dan. 3: 22. — *Paël* **נָתַן**,
Part. 2 Kings 20: 5. Deut. 32: 39 (**נָתַן** Job 13: 4). — *Ilhpeal*
נָתַן Lev. 13: 18, *Part.* **נָתַן** Lev. 2: 4, *Fut.* **נָתַן** Lev. 13: 2.
 — *Ilhpaal* 2 Kings 5: 13. Isa. 51: 8. — *Aphel* **נָתַן** Gen. 4:
 4 (**נָתַן** Dan. 6: 17), **נָתַן** Jer. 6: 7, **נָתַן** 1 Chron. 22: 4,
Imp. **נָתַן** Num. 23: 5 or **נָתַן** Dan. 5: 2, *Inf.* **נָתַן**
 Ps. 105: 31, *Part.* **נָתַן** Gen. 6: 17. [The passive form of *Aphel*
 Dan. 3: 13, **נָתַן** 6: 18, **נָתַן**, is altogether peculiar]. — *Ilaph.*
נָתַן Gen. 33: 11, on the contrary, **נָתַן** Ps. 45: 11.

3. Verbs **נָתַן** and **לָא**; e. g. **נָתַן** (נָתַן), **נָתַן**. *Future Peal*
 Ps. 50: 16, *Aphel Praet.* **נָתַן** Ps. 75: 2, **נָתַן** Exod. 13: 19, **נָתַן**
 Gen. 19: 22, *plur.* **נָתַן** Ps. 30: 5, **נָתַן** Ps. 33: 2, 1. pers. **נָתַן**
 Ps. 75: 2, *Fut.* **נָתַן** Isa. 5: 19, *Inf.* **נָתַן** Exod. 12: 33, *Part.*
נָתַן Prov. 28: 13, *Imp.* **נָתַן** Judg. 5: 2 [*Paël* from **נָתַן** with **נָתַן** as
 first radical **נָתַן** Lev. 16: 21, **נָתַן** 26: 40].

Rzw. Verbs with middle **נָתַן**, which have **נָתַן** as their third stem-let-
 ter, do not belong here, since **נָתַן** is pronounced as a consonant; e. g.
נָתַן, **נָתַן**.

§ 25.

Defective Verbs and Mixed Forms.

1. There are only a few verbs, of which all or even most of the
modes and tenses are in actual use. So far as this has its origin
 in the limited extent of the written remains of the Chaldee lan-
 guage, it is not surprising, and does not belong to the province of
 grammatical inquiry. But in some verbs of frequent occurrence,
 it will be found that certain forms are constantly avoided, and
 that certain others, derived from synonymous verbs, have been
 universally retained in their place. This species of deficiency is
 different from the other, and must be noticed by the grammarian.

The following may serve as examples of such *defective verbs*;
 1) **נָתַן** and **נָתַן** to *give*. The former is used in the *Praet.* and *Im-
 per.* *Peal* as well as in *Ilhpeal*; the latter, chiefly in the *Fut.* and
Inf. *Peal*. — 2) **נָתַן** and **נָתַן** to *ascend*. The latter is used in the
Inf. and *Imper.* *Peal* and in *Aphel*, Deut. 9: 9. 10: 1. 2 Kings 17:
 4 (also in *Ilhpaal* Lev. 6: 22); the former in the *Praet.* *Peal*, in
 the *Paël* and the *Passives* of the first and second conjugations. —
 3) **נָתַן** and **נָתַן** to *drink*. The former occurs in *Peal*, the latter
 in *Aphel*. — 4) **נָתַן** and **נָתַן** to *go*. The latter is found in the *Inf.*
 and *Fut.* *Peal*, the former particularly in *Paël*.

An example of a double inflection united in the same word occurs
 in **נָתַן**. The *Fut.* makes commonly **נָתַן** § 20. 4, only the first person
נָתַן (Ps. 39: 5. 101: 4) — yet also **נָתַן** Dan. 2: 9. Comp. besides,
 § 20. 3. Rem. and § 21. Rem.

2) The examples which have been usually adduced as *mixed
 forms*, do not deserve this appellation; for **נָתַן** Dan. 7: 15 and
נָתַן Dan. 4: 16 are in fact the Syriac punctuation of the *Praet.*
Ilhpeal and the *Ilhpaal*; and the first pers. *Fut.* **נָתַן** Judg. 15: 7
 (ed. Ven.) instead of **נָתַן** is not destitute of all analogy, comp.
 Hebr. **נָתַן** Gesen. Lehrgeb. p. 312. — **נָתַן** in Hos. 4: 2, is hardly
 to be considered as a compound of the *Part.* and *Fut.*; since the
Fut. *Peal* of this verb has the form **נָתַן**, the third *fem. plur.* might
 be **נָתַן** after the analogy of **נָתַן** Jer. 3: 19.

§ 26.

Irregular Verbs with Suffixes.

1. The forms of most *irregular verbs* before suffixes are the
 same essentially as those of the regular verb, and so far as respects
 the verbs **נָתַן**, **נָתַן**, **נָתַן**, **נָתַן**, will be readily inferred from § 16. The
 following examples may suffice for the purpose of illustration:
 a) **נָתַן** Judg. 20: 32, **נָתַן** Ps. 91: 12, **נָתַן** Ps. 28: 3,
 1 Sam. 20: 21. Jer. 36: 14, *Aph.* **נָתַן** Exod. 32: 12, **נָתַן**
 Job 10: 18, **נָתַן** Num. 20: 5, **נָתַן** Exod. 16: 32, b) **נָתַן**;
 Jer. 20: 5, *Aph.* **נָתַן** Dan. 7: 23, **נָתַן** Ps. 44: 20, **נָתַן**;
 Dan. 2: 24, **נָתַן** Judg. 19: 3, c) **נָתַן** Gen. 50: 26, **נָתַן**.

splendor, from *הָרָר* (sometimes even this is omitted, and the noun coincides entirely with its stem-word; e. g. *קָסֶר* from *קָסַר*); or, b) by a reduplication of one (commonly the second), or of two of the stem-consonants (particularly in order to express intensity or augmentation); e. g. *נָבִיר* *powerful*, from *נָבַר*, *נָבִיר* *thief*, from *נָבַר*, *חָכֵם* *wise*, from *חָכַם*, *מִגְרָם* *migration*, from *מָגַל*; or, c) by the use of formative letters, which are prefixed or annexed to the original word (sometimes both); e. g. *אַבְדָן* *destruction*, from *אַבַּד*, *רָצוּחַ* *want*, from *רָצַח*, *מַכָּחַשׁ* *blow*, from *כָּחַשׁ*, *מִזְנָה* *east*, from *זָרַח*, *שִׁבְבוּר* *serenade*, from *שָׁבַב*, *תּוֹכֵס* *pupil*, from *לָסַד*, *יֹרֵחַ* *inhabitant*, from *יָרַח*, *מִגְרָם* *migration*, from *מָגַל*. The formative letters assumed at the beginning are most frequently א, מ, ה, seldom ו, י, ש; those assumed at the end are chiefly ן and ס, in the case of feminine nouns א and ח, as *רָחֵלָא* *fear*, *מִשְׁכָּנִי* *encampment*.

3. In the course of the inflection itself of the verb, two forms arise, the *Inf.* and *Particip.*, in which the verbal idea takes the character of a noun; and, it will be found, that most substantives derived from verbs manifestly depend on one of these formations as their general model and basis. Thus abstract nouns are derived most directly from the *Infinitive*, and with various modifications represent also its form; while concrete nouns correspond with a like diversity of signification and appearance to the *Participles*. In order to justify indeed this classification of nouns under *Inf.* and *Particip.*, respect must be had to other Semitic dialects, particularly the Arabic; and it is not to be forgotten also, that some formations may occur in both classes; e. g. *קָטַל*: We shall, therefore, in the sequel present all the principal forms of Chaldean nouns, in conformity with the three-fold division noticed above under No. 2, and so advance from the simple and earliest formations to the later and more artificial.

§ 28.

Nouns derived from the Regular Verb.

a) Derivatives with the stem-consonant unchanged.

1. *קָטַל* (קָטַל, קָטַל, קָטַל, קָטַל) (corresponding to the Hebr. Segholate forms), which denote usually abstract ideas; e. g. *קָסֶר* *book*, *טַעַם* *taste*, *צָרָךְ* *need*, *חֲזָקָה* *strength*; less frequently concrete; e. g. *מֶלֶךְ* *king*, *אָדָם* *man*. — 2. *קָטַל* (with long, unchangeable *a* between the last two stem-consonants); e. g. *מִלְחָמָה* *war*, *מִלְחָמָה* *war*, *שָׁלֵם* *peace*. — 3. *קָטַל* (dissyllabic) the form of the first *Particip. Peal*, employed in a concrete sense, especially for the designation of pursuits or employments, *כֹּהֵן* *priest*, *מִשְׁכָּנִי* *vine-dresser*, *מִשְׁכָּנִי* *husbandman*, then of inherent qualities: *יָבֵשׁ* *dry*, *מִלְחָמָה* *foolish*. — 4. *קָטַל* (second *Part. Peal*), *קָטַל*, *קָטַל*, *קָטַל* (with long *i, o* or *u* between the last two radicals), likewise in a concrete sense (especially as adjectives); e. g. *מִלְחָמָה* *fearful*, *מִלְחָמָה* *bitter*, *מִלְחָמָה* *anointed*, *מִלְחָמָה* *strong*, *מִלְחָמָה* *gate*, *מִלְחָמָה* *suckling*; as expressive of abstract ideas, e. g. *מִלְחָמָה* *planting*, *מִלְחָמָה* *terror*, *מִלְחָמָה* *remission*, *מִלְחָמָה* *raiment*, *מִלְחָמָה* *band*. The dissyllabic form *קָטַל* (Hebr.) is uncommon; e. g. *מִלְחָמָה* *near*. — 5. *קָטַל*, *קָטַל*, *קָטַל* (a long, unchangeable vowel after the first stem-consonant); the first, principally adjectives for the expression of inherent qualities, especially of colors; e. g. *מִלְחָמָה* *black*, *מִלְחָמָה* *red*; the second or concrete terms, as *מִלְחָמָה* *young man*; the third (seldom) as abstract, but which are properly concrete, e. g. *מִלְחָמָה* *seal*, (pp. *he* or *that which seals*), *מִלְחָמָה* *destruction*.

b) Intensive forms with a reduplication of one or more of the stem-consonants.

6. *קָטַל*, in part concrete, which express a permanent, accustomed action or performance, e. g. *מִלְחָמָה* *thief*, *מִלְחָמָה* *cook*, *מִלְחָמָה* *horseman*, from a quadril. *מִלְחָמָה* *shepherd*. — in part, but less frequently abstract, as *מִלְחָמָה* *destruction*, *מִלְחָמָה* *cutting*. — 7. *קָטַל*, e. g. *מִלְחָמָה* *strong*, *מִלְחָמָה* *tongue*, *מִלְחָמָה* *flux*. — 8. *קָטַל*, mostly adjectives which denote physical properties, especially defects; e. g. *מִלְחָמָה* *dumb*, *מִלְחָמָה* *deaf*. — 9. *קָטַל*, abstract (considerably frequent), *מִלְחָמָה* *prescription*, *מִלְחָמָה*

oppression, עֲשׂוֹן *strength*, חֲסוֹד *longing*, חֲסוֹד *mockery*, צִטוֹן *north*. — 10. קָטֵל and קָטֵל, which are employed mostly as adjectives, e. g. קָדוֹשׁ *holy*, בְּרִי *first fruits*, חֲזָקָה *powerful*, נְטִיר *fair*. Both forms are strengthened from קָטֵל and קָטֵל, and in some words they are found together; e. g. קָלִיָּה and פְּלִיָּה and סוֹפֵק and סוֹפֵק. — 11. Reduplicated forms like קָנָלָל *round*, שָׁעָרָשׁ *dawn*, עֲלָעֵל *tempest*, חֲדָחָר *thought*, a somewhat extensive class (yet more numerous and varied still in the Rabbinic).

c) With consonants added.

12. מַקְטֵל (מַקְטֵל), e. g. מִגְדֵּל *tower*, מִקְדָּשׁ *examination*, מַעֲבָד *action*, מַחְשָׁבָה *thought*, מִסְפָּר *mourning*; especially of the place where the act which the verb expresses is performed; e. g. מִזְבֵּחַ *altar* (from זָבַח *to sacrifice*), מִדְּבָר *pasture* (from דָּבַר *to drive*), מִדְּנוֹ *east* (from נָסַח *to go up*), or the instrument, e. g. מִזְרָק *bowl* (from זָרַק *to sprinkle*), מִזְקָל *weight* (from קָלָל *to weigh*). — 13. מַקְטֵל, e. g. מִסְפָּר *conflagration*. — 14. מִסְפָּר, e. g. מִסְפָּר *sanctuary*, all three Infinitive formations. — 15. מַקְטֵל and מַקְטֵל (*Partic. Pacl and Aphel*) as concrete; e. g. מַשְׁמֵשׁ *servant*, with the adjective ending: מַשְׁמֵשִׁי, מַשְׁמֵשִׁי, מַשְׁמֵשִׁי (*informer*), — and מַקְטֵל (*Pual*); e. g. מִסְפָּר *preparation*. — 16. With prefixed א (ח) מַקְטֵל, e. g. מִסְפָּר *possession*, מִסְפָּר *concealment* (from *Aphel*). — 17. מַקְטֵל, e. g. מִסְפָּר *storm*. — 18. מַקְטֵל and מַקְטֵל (*Schaphel*), e. g. מִסְפָּר *servitude*, מִסְפָּר *glory*. — 19. מַקְטֵל, e. g. מִסְפָּר *recompense*, מִסְפָּר *arrangement*, and מַקְטֵל, e. g. מִסְפָּר *recompense*, מִסְפָּר *occasion*, מִסְפָּר *praise*. — 20. The forms in -ן, which are derived from the stem without the intervention of another noun (§ 30), viz. מַקְטֵל and מַקְטֵל, e. g. מִסְפָּר *victory*, מִסְפָּר *service*, מִסְפָּר *reckoning*, *account*. They rest indeed upon the form מַקְטֵל (מַקְטֵל) and מַקְטֵל (מַקְטֵל) as their type, but in many cases have been derived directly from the verbal stem. — 21. Derivatives of the passives, as מַקְטֵל *haste*, מַקְטֵל, מַקְטֵל, etc.

§ 29.

Nouns derived from the irregular Verb.

1. From verbs מִן: 12. מִסְפָּר *saw*, מִסְפָּר *planting*, מִסְפָּר *custom*, מִסְפָּר *prison*, מִסְפָּר *acquaintance*. 13. מִסְפָּר *burden*. 15. מִסְפָּר *demon* (properly the injurious). 16. מִסְפָּר *war*, מִסְפָּר *illumination*. 20. With the annexed syllable -ן: מִסְפָּר *departure*.

2. From verbs עָנָה: a) Monosyllabic forms: מִסְפָּר *thin*, מִסְפָּר *favor*, מִסְפָּר *heat*, fem. מִסְפָּר *word*; b) Polysyllabic: 4. מִסְפָּר *loved*, 10. מִסְפָּר *thin*, 12. מִסְפָּר *entrance*, and with reduplication (No. 11) מִסְפָּר *wheel*, מִסְפָּר *revolution*, מִסְפָּר *skull*.

3. From verbs מָאָה: מִסְפָּר *food*, מִסְפָּר *word*, which forms resolve themselves into No. 12, and are properly Infinitive.

4. From verbs מִי: מִסְפָּר *knowing* (Infin.). 4. מִסְפָּר *knowledge*. 10. מִסְפָּר *costly*, מִסְפָּר *excellent*; with prefixed formative letters: מִסְפָּר *birth*, מִסְפָּר *plain* (Infin. *Peal*). מִסְפָּר *abode*, מִסְפָּר *present*, מִסְפָּר *correction*, מִסְפָּר *inhabitant*, מִסְפָּר *acquaintance* (from *Aphel*), מִסְפָּר *association*.

5. From verbs עָנָה: a) Monosyllabic forms as concrete and abstract (from *Part. and Infin.*), מִסְפָּר *narrow*, מִסְפָּר *pillar*, מִסְפָּר *sleeping*, מִסְפָּר *debt*, מִסְפָּר *joy*, then מִסְפָּר *return*, מִסְפָּר *end*; b) Disyllabic, מִסְפָּר *treading to pieces*, *trituration*; with a doubling of the second stem-letter; 6. מִסְפָּר *judge*, מִסְפָּר *inhabitant*, also abstr. מִסְפָּר *affliction*. 9. מִסְפָּר *distress*, מִסְפָּר *image*, concr. מִסְפָּר *stranger*; — c) with prefixed formative letters: 2. מִסְפָּר *punishment of death*, מִסְפָּר *position* (Infin. *Peal*). 4. מִסְפָּר *oppression*, מִסְפָּר *covering*, מִסְפָּר *food*, from *Aphel* מִסְפָּר *mock*, מִסְפָּר *movement*, *motion*.

6. From verbs לָא: a) מִסְפָּר *pure*, מִסְפָּר *physician*, מִסְפָּר *sweet* (participial forms of *Peal*, for the expression of concrete ideas, comp. 3. and 4.), מִסְפָּר *purity*, מִסְפָּר *captivity*, מִסְפָּר *eminence*, purely abstract; b) מִסְפָּר *joy*, מִסְפָּר *sweetness*, מִסְפָּר *number* (מִסְפָּר), מִסְפָּר *idol*, with the third stem-consonant movable; — c) with a reduplication: מִסְפָּר *guiltless*, מִסְפָּר (same as מִסְפָּר), מִסְפָּר *whoremonger*, comp. No. 6.; — d) with prefixed letters, e. g. מִסְפָּר *number*, מִסְפָּר *winnowing-shovel*, מִסְפָּר *reproof*.

a. g. מִצָּה from מִצָּה; but masculines in מִ- and מְ- exchange these syllables, the first for מְ-, the second for מִ-, e. g. מִלְּחָמָה from מִלְּחָמָה, מִלְּחָמָה from מִלְּחָמָה. b) Feminines in מִ- receive as the ending of the *st. emphat.* מִ-, e. g. מִלְּחָמָה from מִלְּחָמָה; but those in מִ- take מִ-, e. g. מִלְּחָמָה from מִלְּחָמָה; finally, those in מְ- and מִ- appear with the full termination מִ and מְ-, e. g. מִלְּחָמָה. — In the plural, a) the masculine ending מִ- is changed into מִ-, e. g. מִלְּחָמָה; but in nouns which have מְ- in the Sing., it is changed into מְ-, e. g. מִלְּחָמָה from מִלְּחָמָה, in the Bible מִ- comp. Ezra 4: 9. 5: 1. 6: 7 etc. b) In feminines, the מִ- of the *st. emphat.* is added to the *st. constr.*, e. g. מִלְּחָמָה, מִלְּחָמָה, מִלְּחָמָה; those, however, which terminate in the Sing. in מִ- resume their original מְ-, e. g. מִלְּחָמָה from מִלְּחָמָה.

4. Before *suffixes* (in *statu suffixo*) the final syllables of nouns undergo the following modifications: a) Masculine derivatives in מְ- receive מִ-, e. g. מִלְּחָמָה from מִלְּחָמָה; those in מִ- (from verbs מִ) change these letters, in the Sing., into מְ- movable, e. g. מִלְּחָמָה from מִלְּחָמָה; — b) All Plur. masculines reject the ending מִ- (מִ-) and take in their place the suffixes of nouns plural; — c) Feminines in מִ- change these letters in the Sing. into מְ-, e. g. מִלְּחָמָה from מִלְּחָמָה; those in מְ- and מִ- appear in the form of the *st. constr.*, e. g. מִלְּחָמָה; those in מִ- (*radic.*) end in מְ-, e. g. מִלְּחָמָה, those in מִ- (from *masc.* in מְ-) resume their original Yodh, e. g. מִלְּחָמָה; — d) In the plural of feminine nouns, the suffixes are always attached to the form of the *st. constr.*, e. g. מִלְּחָמָה, מִלְּחָמָה, מִלְּחָמָה.

§ 33.

Declension of Nouns.

When nouns are inflected, i. e. when in accordance with what has been stated, they are changed into the different *states* (*status*) of the Sing. and Plur., or suffixes are attached to them, this takes place (the tone being moved forward more or less according to the nature of the form of the word) either without any further change, especially in the vowels required for pronunciation, or with some change in this respect. Hence nouns are naturally divided, with

reference to their inflection, into two great classes, which we may designate by the terms *changeable* and *unchangeable*. The first of these, since the vowel-changes depend on the peculiar forms of the noun and, accordingly, are very various, must be referred to several Paradigms, which occupy the place of declensions in the occidental languages. These Paradigms of masculine, as well as feminine nouns, are exhibited in the following Table.

1. DECLENSION OF

	I.		II.	
	a.	b.	a.	b.
Singular.	<i>rock</i>	<i>murder</i>	<i>law</i>	<i>hero</i>
St. absol.	סוֹר	קטול	דָּת	גִּבֵּר
St. constr.	סוֹר	קטול	דָּת	גִּבֵּר
St. emphat.	סוֹרָא	קטולא	דָּתא	גִּבְרָא
With suffix.	סוֹרָה	קטולָה	דָּתָה	גִּבְרָה
	סוֹרְכוֹן	קטולְכוֹן	דָּתְכוֹן	גִּבְרְכוֹן
Plural.				
St. absol.	סוֹרִין	קטולִין	דָּתִין	גִּבְרִין
St. constr.	סוֹרִי	קטולִי	דָּתִי	גִּבְרִי
St. emphat.	סוֹרִיא	קטולִיא	דָּתִיא	גִּבְרִיא
With suffix.	סוֹרוֹהִי	קטולוֹהִי	דָּתוֹהִי	גִּבְרוֹהִי
	סוֹרִיכוֹן	קטולִיכוֹן	דָּתִיכוֹן	גִּבְרִיכוֹן

V.

VI.

	a.	b.	c.
Singular.	<i>murderer</i>	<i>back</i>	<i>goat</i>
St. absol.	מִתְקַטֵּל	גֵּב	עֵז
St. constr.	מִתְקַטֵּל	גֵּב	עֵז
St. emphat.	מִתְקַטְלָא	גֵּבָא	עֵזָא
With suffix.	מִתְקַטְלָה	גֵּבָה	עֵזָה
Plural.			
St. absol.	מִתְקַטְלִין	גִּבִּין	עֵזִין
St. constr.	מִתְקַטְלִי	גִּבִּי	עֵזִי
St. emphat.	מִתְקַטְלִיא	גִּבִּיא	עֵזִיא
With suffix.	מִתְקַטְלִיכוֹן	גִּבִּיכוֹן	עֵזִיכוֹן

MASCULINE NOUNS.

III.

IV.

	a.	b.	a.	b.	c.
	<i>age</i>	<i>priest</i>	<i>king</i>	<i>time</i>	<i>eye</i>
	עֵלָם	כֹּהֵן	מֶלֶךְ	זְמַן	עֵיִן
	עֵלָם	כֹּהֵן	מֶלֶךְ	זְמַן	עֵיִן
	עֵלְמָא	כֹּהֲנָא	מֶלְכָא	זְמַנָּא	עֵינָא
	עֵלְמָה	כֹּהֲנָה	מֶלְכָּה	זְמַנָּה	עֵינָה
	עֵלְמִכוֹן	כֹּהֲנִיכוֹן	מֶלְכִיכוֹן	זְמַנִּיכוֹן	עֵינִיכוֹן
	עֵלְמִין	כֹּהֲנִין	מֶלְכִין	זְמַנִּין	עֵינִין
	עֵלְמִי	כֹּהֲנִי	מֶלְכִי	זְמַנִּי	עֵינִי
	עֵלְמִיא	כֹּהֲנִיא	מֶלְכִיא	זְמַנִּיא	עֵינִיא
	עֵלְמוֹהִי	כֹּהֲנוֹהִי	מֶלְכוֹהִי	זְמַנוֹהִי	עֵינוֹהִי
	עֵלְמִיכוֹן	כֹּהֲנִיכוֹן	מֶלְכִיכוֹן	זְמַנִּיכוֹן	עֵינִיכוֹן

VII.

VIII.

	a.	b.	
	<i>revealer</i>		<i>first</i>
	גִּלְיָא	מְגִלִּי	קִדְמִי
	גִּלְיָא	מְגִלִּי	קִדְמִי
	גִּלְיָא	מְגִלִּיא	קִדְמָא
	גִּלְיָה	מְגִלִּיָּה	קִדְמָה
	גִּלְיִין	מְגִלִּין	קִדְמַאִין
	גִּלְיִי	מְגִלִּי	קִדְמַאִי
	גִּלְיָיא	מְגִלִּיא	קִדְמַאִיא
	גִּלְיִיכוֹן	מְגִלִּיכוֹן	קִדְמַאִיכוֹן

2. DECLENSION OF FEMININE NOUNS.

Singular.	A.		
	a. province	b. army	c. kingdom
St. absol.	מְדִינָה	מִשְׁרֵי	מַלְכוּת
St. constr.	מְדִינַת	מִשְׁרֵית	מַלְכוּת
St. emphat.	מְדִינָתָא	מִשְׁרֵיתָא	מַלְכוּתָא
With suffix.	מְדִינָתָהּ	מִשְׁרֵיתָהּ	מַלְכוּתָהּ
	מְדִינָתֶהוּן	מִשְׁרֵיתֶהוּן	מַלְכוּתֶהוּן
Plural.			
St. absol.	מְדִינִין	מִשְׁרֵינִין	מַלְכוּתִין
St. constr.	מְדִינַת	מִשְׁרֵית	מַלְכוּת
St. emphat.	מְדִינָתָא	מִשְׁרֵיתָא	מַלְכוּתָא
With suffix.	מְדִינָתֶהוּן	מִשְׁרֵיתֶהוּן	מַלְכוּתֶהוּן

Singular.	B.		C.
	a. widow	b. discoverer	
St. absol.	אַרְמְלָה	גִּלְיָה	קְדַמְיָה
St. constr.	אַרְמְלַת	גִּלְיַת	קְדַמְיַת
St. emphat.	אַרְמְלָתָא	גִּלְיַתָא	קְדַמְיַתָא (קְדַמְיָתָא)
With suffix.	אַרְמְלָתָהּ	גִּלְיַתָהּ	קְדַמְיַתָהּ (קְדַמְיָתָהּ)
	אַרְמְלָתֶהוּן	גִּלְיַתֶהוּן	קְדַמְיַתֶהוּן
Plural.			
St. absol.	אַרְמְלָן	גִּלְיָן	קְדַמְיָן
St. constr.	אַרְמְלַת	גִּלְיַת	קְדַמְיַת
St. emphat.	אַרְמְלָתָא	גִּלְיַתָא	קְדַמְיַתָא
With suffix.	אַרְמְלָתֶהוּן	גִּלְיַתֶהוּן	קְדַמְיַתֶהוּן

§ 34.

Remarks on the Paradigms of the Nouns.

1. DECLENSION OF MASCULINE NOUNS.

No. I embraces all *unchangeable* nouns, i. e. all those which have ה, י, ו before the last consonant. They may consist of only one or of several syllables; e. g. נֶזֶק *fish*, יוֹם *day*, רֵאשׁ *head*, מְדוּרָא *abode*, אֹתוֹן *oven*, צוּלָם *youth*, כְּרוֹז *herald*, קָרִיב *car*.

No. II. comprehends nouns in ה, without respect to the number of syllables, whether one or more; as, קוֹל *voice*, אֶזְרָא *sign*, שְׁאָר *remainder*, עֵתָא *time*, אֵילָן *tree*, שׁוּלְטָן *dominion*, מִלְּוָה *word*, מַעֲלָה *ascent*. a) The ה passes regularly in the stat. constr. into ו, Gen. 3: 22. Exod. 40: 39. Lev. 21: 17. Josh. 6: 19. Deut. 26: 14. Jon. 3: 22. Ezra 6: 19. 7: 18. Dan. 2: 18. Hos. 9: 11. Obad. 14. Esth. 1: 17; on the contrary, see Gen. 3: 10. Joel 2: 5 קָל, Ps. 112: 2 רָר, 110: 1 אוֹלֵלָן, Dan. 6: 8 קָקָם. — b) Before suffixes which begin with a vowel, it remains unchanged; e. g. לִישְׁתִּי Ps. 45: 2, מוֹכְרִי Ps. 19: 1, שׁוּלְטָנָהּ Isa. 22: 21, plur. מוֹכְרֵי Exod. 15: 4, קוֹרְבָנֶיהוּן Ps. 16: 4, Hos. 9: 4, מוֹלִידָן Joel 3: 10, מוֹכְבֵיכֶן Lev. 23: 31, מוֹחֲבֵיכֶן Deut. 1: 34 (comp. Exod. 12: 20. Lev. 1: 6. Deut. 28: 12. Jer. 48: 7. Judg. 7: 5). So also it remains in the stat. absol. and emphat. plur., and for the most part in stat. constr. plur. (comp. e. g. אֵילָנִי Joel 1: 12, 19, עֲצָרִי Jon. 2: 7, מוֹכְרִי Exod. 20: 13); only the form קוֹשֵׁל rejects uniformly the vowel; e. g. אוֹצְרֵי Joel 1: 17, אוֹצְרֵי 2 Kings 16: 8. 24: 13. — c) Before suffixes which begin with consonants, the punctuation fluctuates between ה and ו; e. g. קָלְכֶן Isa. 58: 4, קְדַרְהוֹן Dan. 2: 11, שְׁלֹכְכֶן Dan. 3: 31, שְׁאֲרָהוּן Jer. 15: 9, דְּהָכֶן Dan. 2: 9, לִשְׁתָּהוּן Ps. 6: 10. Gen. 45: 12, which is less surprising, since many of these nouns are already written with ו in the stat. absol. sing.

By an unusual mode of inflection, אֶשֶׁק makes in the plur. אֶשְׁשִׁין, (from a form אֶשְׁשֶׁק in the sing.) Dan. 2: 27. 4: 4. 5: 7 etc.

עָן, the Hebr. צָאן, retains regularly its ה before suffixes of every kind; e. g. עֲנָנָה Gen. 30: 31. 31: 28. Exod. 10: 9, עֲנָנוּן Exod. 12: 32. Deut. 12: 6. 1 Sam. 8: 17. Isa. 61: 5, עֲנָנוּן Jer. 3: 24. 34: 28; though before suffixes of the second and third plur., ה is also frequently written; as, עֲנָנוּן Exod. 10: 24, עֲנָנוּן Gen. 34: 28. 50: 8, עֲנָנוּן

C. Here belong feminines in אָ, which are derived from masculines in א (No. VIII). In the *stat. emphat. Sing.* and *Plur.*, and before *suffixes*, the א is changed into י *mobile*, yet perhaps oftener into ו or וּ; e. g. רִבְיָא, רִבְיָאָה, רִבְיָאָה Lev. 19: 24. 25: 21, 22. Deut. 15: 9 (on the contrary רִבְיָאָה Dan. 7: 19). In the *Plur. absol. and constr.*, the form רִבְיָאָה is the usual one, yet there is also found רִבְיָאָה Gen. 31: 15.

REM. 1. An affinity exists here, as in Hebrew, between the several declensions of feminine nouns, and their forms are sometimes intermixed with each other; e. g. עֵלָא *Pl. Sing.* (as if from עֵלָא *Pl. Sing.*), עֵלָא has in the *Pl. Sing.* Lam. 4: 1. — Nouns in אָ are not numerous in Chaldee, and are inflected as in Hebrew, e. g. אֶרְחָא *stat. emphat. Sing.*

REM. 2. When a feminine is to be formed from a masculine noun (adjective or substantive) by adding the terminations אָ or י and י (motio nominis), the vowels which are affected by this removal of the tone, are treated after the manner of the above *Masc. Paradigms* in the *stat. emphat. Sing.*, e. g. עֵלָא from עֵלָא, עֵלָא according to No. I; אֶרְחָא from אֶרְחָא according to No. II; מֶלְכָּא and מֶלְכָּא from מֶלְכָּא according to No. III; צִרְיָא from צִרְיָא, צִרְיָא (Jer. 46: 20) according to No. VII.

§ 35.

Anomalous and Defective Nouns.

Some nouns, precisely those as a class which were in most common use, deviate more or less in their inflection from the preceding *Paradigms*; inasmuch as two different ground-forms may be united in one word, or, the same ground-form being retained for all relations, it may not subject itself perfectly to the general laws which regulate the declension of nouns. We give the following alphabetical catalogue of such words.

אב, *father*, *St. emph.* אָבָא, before *Suff.* אָבִי, e. g. אָבִיךָ, אָבִיךָ, אָבִיךָ Gen. 22: 7. 34: 6. Jon. 1: 1. (Dan. 5: 13), *Plur.* אָבִיךָ, *constr.* אָבִיךָ, *emph.* אָבִיךָ, with *Suff.* אָבִיךָ my fathers (also אָבִיךָ Gen. 47: 30), אָבִיךָ, אָבִיךָ Exod. 3: 13, on the contrary, אָבִיךָ Exod. 4: 5.

אח brother, *St. emph.* אָחָא, with *Suff.* אָחִי, אָחִי, אָחִי Gen. 4: 8. T. H.), אָחִיךָ, *Plur.* אָחִיךָ, with *Suff.* אָחִיךָ thy brothers, אָחִיךָ.

אם mother, *St. emph.* אָמָא, *Pl.* אָמָא, with *Suff.* אָמָאךָ Jer. 16: 3. but also אָמָאךָ Lam. 4: 3.

אָמָא maid-servant, *St. emph.* אָמָא, with *Suff.* אָמָאךָ Gen. 21: 12, אָמָאךָ Job 31: 13; *Pl.* אָמָא, with *Suff.* אָמָאךָ Gen. 12: 16. 20: 17.

אָנָשׁ (contracted נָשׁ) man, *St. emph.* אָנָשׁ, *Pl.* אָנָשׁ, contracted נָשׁ Ps. 62: 10, *constr.* אָנָשׁ.

אָסִי physician, *St. emph.* אָסִי, *Pl.* אָסִי, *emph.* אָסִי Gen. 50: 2.

אָרִי lion, *St. emph.* אָרִי, *Pl.* אָרִי, *emph.* אָרִי Judg. 14: 6. 2 Kings 17: 25.

אָרְחָא (אָרְחָא Job 25: 4) in pause אָרְחָא Gen. 12: 19. Exod. 6: 20 (אָרְחָא) woman, *St. constr.* אָרְחָא, with *Suff.* אָרְחָא, *Pl.* אָרְחָא, *constr.* אָרְחָא.

בֵּית house, *St. emph.* בֵּיתָא, *St. constr.* בֵּיתָא (בֵּיתָא Exod. 7: 28. Jon.); *Pl.* בֵּיתָא, *St. emph.* בֵּיתָא, *St. constr.* בֵּיתָא, with *Suff.* בֵּיתָא, בֵּיתָא.

בֶּר son, *St. emph.* בֶּרָא, with *Suff.* בֶּרָא, *Pl.* בֶּרָא (from בֶּרָא), *St. emph.* בֶּרָא, *constr.* בֶּרָא, with *Suff.* בֶּרָא etc. With this exists also a Syriac form with א prosthet. אָבִי Prov. 23: 27.

בַּח daughter, *St. emph.* בַּחָא, *constr.* בַּחָא (Syr. ܒܚܬܐ), with *Suff.* בַּחָא, *Pl.* בַּחָא, *St. emph.* בַּחָא, with *Suff.* בַּחָא, בַּחָא.

בֵּית the middle, *St. constr.* בֵּיתָא (בֵּיתָא), with *Suff.* בֵּיתָא.

בֵּית father-in-law, with *Suff.* בֵּיתָא.

בֵּי boy, *St. emph.* בֵּי, *Pl.* בֵּי, *emph.* בֵּי Prov. 1: 4) with *Suff.* בֵּי Gen. 22: 3. Jon.

בֵּי hand, *St. emph.* בֵּי, with א prosthet. אָבִי, with *Suff.* אָבִי, but אָבִיךָ, אָבִיךָ Isa. 1: 16. Ezra 5: 8; *Pl.* אָבִיךָ (with *Suff.* אָבִיךָ Prov. 21: 1).

בֵּי prophet, *St. emph.* בֵּי, *Pl.* בֵּי, *constr.* בֵּי 1 Kings 18: 19, *emph.* בֵּי, with *Suff.* בֵּי, 1 Kings 22: 22 sq.

בֵּי people, *Pl.* בֵּי (as in Syr.), *emph.* בֵּי.

gums (especially of Pseudo-Jon. and T. H.) the units with עשר (עשרה) and עשרי are sometimes contracted into *one* word. The following table exhibits a complete view of both these combinations.

Fem.		Masc.	
11. עשרי	(חמסרי)	חור עשר	(חמסר)
12. עשרי	(חמסרי) חמסר, חמסר	חמסר עשר	(חמסר)
13. עשרי	(חמסרי) חמסר	חמסר { חמסר or חמסר }	{ חמסר חמסר }
14. עשרי	(חמסרי) חמסר	{ חמסר עשר חמסר עשר }	{ חמסר חמסר }
15. עשרי	(חמסרי) חמסר	חמסר עשר	(חמסר)
16. עשרי	שח or שח (חמסרי)	שח עשר	(שחמסר)
17. עשרי	שבע (שבערי)	שבע עשר	(שבער)
18. עשרי	חמסר or חמסר (חמסרי)	חמסר { חמסר }	{ חמסר (חמסר)
19. עשרי	חמסר { חמסרי }	חמסר עשר	(חמסר)

The unit stands sometimes in the *stat. constr.*, e. g. Lev. 23: 6 חמסר עשרה; Num. 28: 17 חמסר עשרה; Exod. 12: 6 חמסר עשרה.

The intermediate numbers 21—29, 31—39 etc. are denoted by a union of the tens עשרין with the units, in which case the latter stand last and are connected with the tens by ו, e. g. 21 עשרין וחור *Masc.* and עשרין וחמסר *Fem.*; 28 עשרין וחמסר *Masc.* and עשרין וחמסר *Fem.*; 35 *Masc.* חמסר וחמסר Num. 1: 37. *Comp. Gen.* 12: 11. 5: 15. Num. 2: 11. 3: 46. Exod. 38: 28. Jer. 52: 28. For examples of the greater numbers, compounded of tens and units (as 365, 3023, 45650), see Gen. 5: 23. Jer. 52: 28. Num. 1: 25. Exod. 38: 28 etc.

3. The ordinals 3—10 (*comp.* 1 Chron. 24: 7 sq. 27: 4 sq.) are formed from the above cardinals by adding to them the termination ו- (*Masc.* and ו- (*Fem.*) *emphat.* ו- (*Masc.* and ו- (*Fem.*); but for *primus* and *secundus*, a special word is employed, namely for the former חמסר, for the latter חמסר (derived most directly from חמסר). Yet the cardinals stand also in certain cases for the ordinals; see § 59. 3.

Fem.		Masc.	
absol.	emphat.	absol.	emphat.
3. חמסר	חמסר	חמסר	חמסר
		(Dan. 5: 7)	(Ezra 6: 4)
4. רביעי	רביעי	רביעי	רביעי
5. חמסר	חמסר	חמסר	חמסר
6. —	שחמסר	שחמסר	שחמסר
	(Gen. 30: 19)		
7. —	שבעי	שבעי	שבעי
	(שבעי)		
8. —	חמסר	חמסר	חמסר
9. —	חמסר	חמסר	חמסר
10. —	עשרי	עשרי	עשרי

The ordinals from 20 and onward are expressed as in Hebrew, by the corresponding cardinals; *comp.* Num. 7: 72. Jer. 39: 2. Esth. 9: 17. 1 Kings 16: 23 and elsewhere.

But the intermediate numbers 11—19 etc. may be formed by uniting the ordinal 10 with the cardinal units, in which case the latter stand first, and עשרי being contracted, coalesces with them so as to make *one* word; e. g. חמסר *eleventh*, Num. 25: 8. Jon., חמסר *twelfth*, *thirteenth* חמסר 1 Chron. 24: 13, *Fem.* חמסר or חמסר Gen. 2: 21. Jon., *fourteenth* חמסר, *fifteenth* חמסר, *sixteenth* חמסר, *seventeenth* חמסר, *eighteenth* חמסר, *nineteenth* חמסר (1 Chron. 24: 14 sq.). Yet in designations of time (the eleventh year, month, etc.) the compound cardinals above enumerated are usually selected; *comp.* § 59. 3.

On the mode of expressing *distributives* and numeral *adverbs*, see *Syntax* § 59. 4, 5.

CHAPTER V.

The Particles.

The Chaldee particles divide themselves into two classes, one of which embraces those that were originally employed for this purpose; the other, those that were transferred to this use from other parts of speech in the progress of the language. The latter compose by far the greater number, inasmuch as the relations which are expressed by particles, were viewed by the orientals, for the most part, not abstractly, but with concrete vividness (i. e. as substantive and verbal ideas). The former, again, are of two kinds, either *primitive* and, therefore, their own stems, e. g. כֵּן, לָא, וְ, or *derived* from a stem-word (without, however, so far as we can trace the language, having ever performed any other office than that of particles), e. g. עַל, מִן, קִדְם.

§ 37.

Adverbs.

1. The following may be considered as *primitive*: אֵן *where?* מִתְּנָא *when?* לָא *not*, אֲחָ *also*.

2. *Derivative* (from nouns) with a characteristic ending are: מִתְּנָא *by day*, יוֹמָא *to-day*, אֲחָסְרָא *anxiously*, מִתְּנָא *in haste*, חֲזָא *again*.

3. *Transferred adverbs* (i. e. from other parts of speech which still exist as such) are: a) Verbal forms (Infinitives or Participles), e. g. חֲזָא *again* (revertendo), מִתְּנָא *backwards*. b) Pronouns and nouns, sometimes with prepositions, e. g. כֵּן *so*, לְחָא *much*, *very*, בְּחָא *at the same time*, (comp. *at one, together*), מִיָּד *immediately*, (off hand); sometimes without addition or change, as כֵּן *(firm) certain, right*, קִשְׁטָא *rightly*, כֻּלָּא *entirely*, נֹוּ *now* (חֲשָׁא *this hour*).

Expressions like בְּחָקֻק *violently*, בְּקִצּוֹר *shortly*, כִּלְכִּיל *every mo-*

ment, בְּקִשְׁטָא *sincerely*, or even קִשְׁטָא *in vain* (1 Sam. 25: 21) do not, according to oriental feeling, present merely a single idea, but the substantive and the preposition retain still their separate force, as in our language, *in truth, with violence*, etc. This can be denominated only a periphrasis of the adverb; and in this manner its place may be supplied by forms of the verb. The consideration of this usage belongs to the Syntax, comp. § 52.

Compound adverbs are: אֵיכְרִין *how?* אֵיכְרִין *quando?* מִתְּנָא *hence* (from כֵּן and לָא), מִתְּנָא *whence?* מִתְּנָא *thence*. The Adv. מִתְּנָא and the compound מִתְּנָא (from לָא and מִתְּנָא) express, united with pronouns, the verb *to be*, *not to be*, see above, § 8. Rem. 2.

In reference to the interrogative adverbs, it is to be remarked, that the *simple question* is indicated by the prefix הֵ (but before a vowelless consonant and before א, הֵ), e. g. הֵלָא, הֵלָא *Gen. 17: 17. Dan. 3: 24. Jer. 26: 19. Exod. 3: 7. Jon. (הֵאֵלֵךְ)*. — When *pronouns* or *adverbs* are to receive an interrogative signification, אֵי is prefixed to them, e. g. אֵי מִתְּנָא *when?* אֵי מִתְּנָא *who?* — Before interrogative adverbs, אֵי possesses merely an intensive force, e. g. אֵי מִתְּנָא *when then?*

§ 38.

Prepositions.

1. Original prepositions are, a) the *inseparables* כֵּן, לָא, לְ, which are always united with a noun or a pronoun. They are pointed with ׀ before a consonant which has a vowel, but in other cases with ׀, or before *Sheva compos.* with the short vowel which corresponds to such *Sheva*; e. g. כֵּן, לָא, לְ. In the latter case, contraction sometimes takes place, e. g. בְּאֵלָא *Dan. 6: 24. לְאֵלָא* *Dan. 5: 23* (on the contrary, לְאֵלָא *Ezra 6: 9*). See above § 21. — b) The monosyllabic *separables* עַל, מִן, דִּם, לְחָא, בְּחָא, חֲזָא, חֲזָא *under*, בְּחָא *after* (i. e. בְּחָא *in the place*), לְחָא *without*.

כֵּן is sometimes written as an independent word כֵּן *Cant. 1: 9, 13*, from which, however, it could not be inferred, that this preposition is a contraction from בֵּית *בֵּית*. Single prefixed letters could be em-

PART III.

SYNTAX.

CHAPTER I.

The Pronoun.

§ 40.

Use of the Personal and Possessive Pronoun.

1. The separate personal pronouns, when they form the subject of a sentence, include the substantive verb, e. g. 1 Sam. 9: 21 *a son of the tribe of Benjamin (am) I*, Gen 42: 14. Jon. *spies (are) ye* Gen. 34: 23. Jon. *ye are going up (we go up)*, Gen. 6: 2. Jon. *they are fair*. So also *what are they?* Ezra 5: 4. Zach. 1: 9. 1 Sam. 25: 10. The pronouns of the third Pers., where the subject of the sentence is the first or second Pers., sometimes supply the place of the copula, e. g. Ezra 5: 11 *we are servants*, etc. Dan. 2: 38, *thou art the head*, etc.

2. *Separate pronouns* as well as suffixes are often used incorrectly in respect to *gender*, e. g. Ruth 1: 8, 9 *said of the daughters-in-law of Naomi*, or are constructed according to the *sense*, e. g. Jon. 1: 3 *which refers to the seamen, the idea being already implied in אֶלֶּם*. The plural forms also (in many editions) are frequently employed instead of the *Sing.*, from which they distinguish themselves for the most part only by the *scriptio plena*, e. g. *Ps. 149: 2 instead of מְלָכִיחִים Num. 24: 7. Exod. 31: 4. Jon.*

§ 40. PERSONAL AND POSSESSIVE PRONOUNS. 109

There is no enallage of number Gen. 3: 18. Jon. and T. H. בְּלִיעִית. The suffix *my* (not *our*) is selected with reference to the fact, that labor belongs more immediately to the man as head and supporter of the family.

3. The *suffixes* are often used pleonastically (though not so frequently, as in Syriac, comp. Hoffmann, p. 316), namely, in the following three cases: a) In connection with a noun which governs a Genitive, e. g. Gen. 7: 10. Jon. *אֲבוֹתָם דְּמַחֲשָׁלַח*, Gen. 19: 38. Onk. *בְּרִצְיוֹן דִּי רְהוּרָא*, Dan. 3: 8. *אֲבוֹתָם דִּי בְנֵי עַמּוֹן*, 3: 9. *לְשָׁנָה דְּצִדִּיקָא*, Dan. 2: 20. 3: 26. Prov. 16: 13. 12: 3. 13: 24. Jer. 23: 26. Jon. 2: 4. Gen. 3: 15. Jon. (comp. in English *the rich their pride*, etc.);—b) In connection with a preposition which follows immediately with the noun itself, e. g. Ezra 4: 11. *עָלוּהוּ עַל אֶרְחֻשְׁתָּא*, Dan. 5: 12. *בֵּה בְרִינְאֵל*.—c) Less frequently in dependence on a verb, where the object-noun likewise follows (Hos. 13: 1. *רְחִיקָא אַחֲרֵי לְהוֹן לְעִסְטָא*.)

4. The repetition of the pronoun in cases like *אֵלֶּי בְּרִכְנִי אֵלֶּי* Gen. 27: 34, is not an instance of pleonasm. For this is more emphatically expressed, than simply to have said *בְּרִכְנִי*, comp. further Gen. 20: 5. A similar emphasis is intended, where the separate pronoun is repeated after the suffix, Ezra 7: 21. *אֶרְחֻשְׁתָּא בְּנֵי אָמָּא אֶרְחֻשְׁתָּא* Dan. 7: 15. The latter idiom occurs when a substantive precedes, e. g. Gen. 4: 26. Jon. *הוּא אֶחָדֵי*.

5. The suffix of the noun denotes often the object, as *חֻלְתָּא* *his fear*, i. e. fear on account of him, Exod. 20: 20. *אִסְרָא* *his hire*, i. e. the money to be paid for the ship, for conveyance in it;—the verbal suffix expresses commonly the Accusative. To this, however, there are some exceptions, e. g. Dan. 5: 6 *וְיִוְחִי שְׁנוּרֵי* *his form was changed in him* (v. 9, *בְּלוּרֵי*).

6. The possessive pronouns *my*, *thine*, etc. are expressed in Chaldee not only by means of the noun-suffixes (§ 8, 3), but by separate forms, derived from *לִי* and the suffixes of the verb, as *לִי* *my*, *לִיָּה* *his*, *לִיָּנָה* *our*, etc., see § 8, 3. Rem. 1. It is to be remarked further as a peculiarity here, that instead of *my father*, it is customary to say merely *the father* (as often at present in German, and in the older English), e. g. Gen. 31: 42 *אֶלְהָא דְּאָמָּא* *the*

God of the (my) father, 19: 34. 20: 12. 27: 12. Ex. 18: 4. Judges 6: 15 etc. So also in the Vocative *father*, not *my father*, Gen. 22: 7. 27: 34.

7. Two words, standing in the relation of Genitive to each other, are regarded as *one* idea; hence the suffix attaches itself to the second, e. g. Lev. 26: 38 בְּעַלְיָי דְּבִיכֹן *your foes*, Is. 56: 7 בֵּיתִי צְלוֹתִי *my house of prayer*, Joel 2: 28. רִיחַ קֹדֶשְׁי *my holy mount*.

§ 41.

Use of the Relative Pronoun.

1. The form of the relative pronoun *וְ* or *וְ* expresses directly of itself only the Nominative or Accusative, (e. g. Exod. 32: 34. Num. 20: 12. Gen. 8: 9. Jon. Joel 3: 2); yet the latter is also designated, especially where an ambiguity is to be avoided, by adding the personal suffix to the verb, e. g. Ps. 1: 4 תִּשְׁקַטְמֶנִּי *quem dispellit*. The Dative *cui* appears in its simplest form in לָמָּה Deut. 4: 8; yet the Dative and Genitive of the relative are usually expressed by means of the personal pronoun, placed after *וְ* or *וְ*, which serves then merely to give a relative signification to the pronoun, e. g. Deut. 28: 49. לֹא תִשְׁמַע לִשְׁמָעָה *whose language thou wilt not understand*, Ps. 144: 8. לִי מוֹמָחוֹן מִמֶּלֶךְ *whose mouth speaketh*, Deut. 8: 8. Here *וְ*, *וְ* is manifestly a mere sign of relation, precisely as when it occurs in connection with prepositions which are prefixed to a pronoun, and which may be joined immediately to the relative; as, Obad. 8 דָּבָר *in which*, or, which is more common, may follow at a distance in the sentence, Exod. 6: 4. אֶרֶץ הָאֲדוֹמִים בָּהּ *land in which*, Isa. 43: 7 הָאֲדוֹמִים *before whom I serve*, 1 Kings 18: 15 מִשְׁמָשָׁא בְּיָדֵי *from which*, Deut. 1: 22 לְרִיחֶן *to which we*, etc., Jer. 1: 2 קְרִיָּה *with whom*, etc. In the last case, however, the personal pronoun with its preposition is sometimes wanting, especially when the preposition has occurred already in connection with the antecedent to which the relative belongs. Gen. 3: 5 הַיּוֹם *on the day on which*, Gen. 36: 13. יוֹם *in the place in which (we)*, 1 Sam. 25: 15 sq. But, as de-

signations of place and time in general are expressed (§ 67. 1) without a preposition, the relative stands in this case alone, e. g. Joel 2: 25 אֲשֶׁלֶם לְכוֹן שְׁנֵי עָבְרָא חֶלֶק שְׁנֵי דְבִי וְהָכוֹן עִמָּמָה *instead of the years which (in which) they plundered you*, etc. Exod. 5: 11.

2. When the *relative* is connected with adverbs, it gives them a relative sense; e. g. Gen. 13: 3 וְהָיָה שָׁמָּה *where*, also Exod. 20: 21 וְהָיָה, Gen. 3: 22 וְהָיָה מִתַּחַת *unde (e terra) creatum est* (v. 19 וְהָיָה).

3. It is frequently necessary to supply the pronoun *he, that*, etc. before the relative, especially when a preposition or a sign of the case is connected with the *relative*, e. g. Mich. 2: 1 לְהַעֲבִיר דְּבִישׁ *to do that which is evil*, Num. 22: 6 וְהָיָה דְּבִישׁ *(he) whom thou blessest*, Exod. 15: 7 לְהַעֲבִיר *those who had lifted themselves up*, Gen. 43: 16 לְהַעֲבִיר *to him who*, Gen. 31: 1 מִיָּד לְאֲבוֹתָא *from that which (belongs) to our father*, etc., Gen. 4: 8. Jon. מִיָּדֵי *better than those who*, etc. Gen. 43: 11. 1 Sam. 25: 8. So also in designations of time and place, e. g. Num. 21: 19 מִתְּחִלָּתָא *since he had been born*, Gen. 3: 24. Jon. שְׁבָתָה *מן* וְהָיָה *מן*.

4. The *relative* is sometimes omitted, when it would regularly be repeated (though less frequently in Chaldee than among the Hebrews), e. g. Isa. 43: 7 וְהָיָה דְּבִישׁ *et (quos) creant* (but Dan. 7: 27 does not belong under this rule as Lengerke supposes; it is to be translated—*his kingdom is an everlasting kingdom*).

Where in Hebrew אֲשֶׁר is omitted after a *stal. constr.*, e. g. Exod. 4: 13 וְהָיָה דְּבִישׁ, the Targums are accustomed to place not only the *relative*, but more fully *מן*, e. g. וְהָיָה דְּבִישׁ *by the hand of him who is expert*, etc. Lam. 1: 14 וְהָיָה דְּבִישׁ *מן*.

5. The *relative* is employed, in not a few instances, with a sort of redundancy, where it might be omitted; e. g. וְהָיָה דְּבִישׁ *the temple which is in Jerusalem* Dan. 5: 2, וְהָיָה דְּבִישׁ *the citadel which is in Media* Ezra 8: 2.

§ 42.

Use of the Demonstrative and Interrogative Pronoun.

1. When the demonstrative occurs twice in succession, connected by the *copula* ו, it is to be translated *this* and *that* (similar in Latin is *hic et hic* for *hic et ille*), Dan. 4: 6. 7: 3.

2. The feminine of the demonstrative supplies sometimes the place of the neuter, Joel 1: 2 וְהָיְתָה דָּא -- וְהָיְתָה דָּא *hear this—whether* etc. 3: 9. 2 Chron. 25: 16. Nah. 19: 14; דָּא *all this* Gen. 41: 39. Jon. *Therefore* is commonly expressed by עַל דִּין, and *thus* (secundum hoc) by כִּדִּין.

3. The interrogative pronoun is to be taken as Genitive, when a noun in the form of the *stat. constr.* immediately precedes; e. g. Gen. 24: 23 בַּר מִן אֵם *the daughter of whom (art) thou?* 1 Sam. 12: 3 מִיָּד מִן קַבְלִיָּה *from the hand of whom* etc.

§ 43.

Expression of the Pronominal Forms which are wanting in Chaldee.

1. The reflexive pronoun *self, selves*, as already stated (§ 10. 5), is contained in the passive conjugations; comp. Jon. 3: 6 אֲרֻכְסִי שָׁמָּה *he covered himself with sackcloth*, 2 Sam. 16: 6 אֶסְחָרִי *take heed to thyself*, Judg. 13: 4; — but it is usually expressed by the suffix of the third person, e. g. Gen. 22: 3 וַיִּתֵּן עֲלֵימוֹתָי *he took with himself*, 1 Kings 18: 23 וַיִּבְחָרוּ לָהֶם חֹרֶף *they may choose for themselves (sibi)*, Esth. 6: 1 אֲמַר לְאַיְחָזֻת קַדְמוֹתָי *he commanded to bring before himself*, Judges 20: 40 בְּנִמְצֵי בְּחִירָתָם *behind themselves*, Exod. 5: 29. Sometimes terms are employed, which describe the reflexive pronoun in a periphrastic way; as, Gen. 18: 12 וַיִּשְׁחַח בְּעַצְמָהּ *laughed with herself*. This takes place particularly when the pronoun which is made reflexive, is the first and second person, e. g. Deut. 4: 9 וַתִּשְׁמְרֵם *custodi ani-*

mam tuam (te); Jer. 37: 9 וְהָיְתָה נַפְשִׁי בְּיָדְךָ *I desire, I long*. Comp. Dan. 1: 15.

Those passages do not properly belong here, in which מִיָּדְךָ is applied to God in a reciprocal sense; as, Gen. 17: 2 Jon. אֲתָן קִנְיָן בֵּין אֲתָן קִנְיָן *between me and thee*, Gen. 9: 12. Onk. וְהָיְתָה בֵּין מִיָּדְךָ וְהָיְתָה בֵּין מִיָּדְךָ, Exod. 31: 13. Lev. 26: 46. On the expression *word of God* as equivalent to *God*, in the Targums, see Pabius, Comment. über das N. T. IV. 1. p. 8 sq. Winer, Dissert. de Onkoloso p. 44 sq. comp. also de Jonathanis paraphrasi Chald. Spec. 1. (Erlang. 1823. 4.) p. 25 sq.

2. The pronoun *he that*, is regularly omitted before relative († 41. 3); sometimes it is denoted by בֵּן, e. g. Dan. 3: 6 בֵּן - נִלְכַּד *he who does not fall down*, 4: 14. Exod. 32: 33 בֵּן דִּי חָב *he who sins*; yet the latter corresponds more to the general, indefinite expression *ὅς ὅς, quisquis*.

3. *Every, each* is expressed: a) When it stands substantively, by וְכָל, e. g. Joel 2: 8. Exod. 15: 3. Isa. 53: 6. Jon. 3: 8. 1 Sam. 25: 13, or אֵשֶׁת Judg. 9: 55, also repeated Exod. 36: 4, וְכָל - אֵשֶׁת *they came—every one (man by man) from his business*; b) When used adjectively, by a repetition of the substantive, e. g. Gen. 22: 29 *every nation*, 2 Kings 17: 29. Esth. 1: 22, or by כָּל - כָּל. — *Quicumque, quodcunque* בֵּן - כָּל - כָּל Joel 2: 14. Gen. 3: 19. Jon.

4. *Some one, any one*, is אֵשֶׁת Lev. 1: 2. 4: 2. 5: 1. *Something, anything*, is expressed by מִיָּדְךָ (Hebr. וְכָל) Gen. 18: 14 וְהָיְתָה מִיָּדְךָ *can anything be concealed from God?* So also adjectively of a person, *some one, any one*, with a preceding *stat. constr.* of a *nom. abstr.* עֲבִירָה חֲסִידָה Deut. 24: 1. — In expressing distribution, the idea *somewhat, something*, is contained in the partitive preposition בֵּין, e. g. Dan. 2: 33 וְהָיְתָה רֵגְלָהּ *his feet—from them (was somewhat, a part) of iron*.—*No one*, where it stands opposed to the idea of *every*, is denoted, as in Hebrew, by לֹא - לֹא or כֹּל - כֹּל, e. g. Gen. 3: 1 לֹא חִיבְלָן מִלֵּל אֵינָן *Exod. 12: 16 לֹא - כֹּל - כֹּל*, Lev. 3: 17 לֹא חִיבְלָן *(the not eating is intended to apply to every fat thing, i. e. no fat, no sort of fat shall ye eat)*; but, besides, it is expressed as in Latin, by the simple לֹא

Gen. 15: 3 לאָ יָלַדְתָּ לִּי to me thou hast given no child, Deut. 16: 3. Nothing, as substantive, is denoted by לֹא--מִדָּעַם, e. g. Gen. 39: 6 לֹא יָרַד עִמָּוָה מִדָּעַם, Deut. 8: 9 or מִיָּד לֹא Job 6: 6; לֹא--חַר signifies number (also, even) not one, 2 Sam. 13: 30 לאִשְׁחָרֵץ מִחוּץ חַר no single one is left.

5. The one, the other, alter, alter is denoted; a) By a repetition of the Pron. demonstr.; e. g. Isa. 6: 3 דִּין בֶּן דִּין one called to the other, Dan. 5: 6 נִקְשָׁן רַג לְרַג אֶרְבָּבָדָהּ his knees smote one against the other, or of the numeral חַר Exod. 17: 12. 1 Sam. 14: 40; — b) By חַבֵּר with אַחַד, e. g. Gen. 13: 11 מָלֵךְ אַחֲרָיו חַבֵּר they separated one from the other, Deut. 1: 16, or חַבֵּר with חֶבֶר, e. g. Judg. 6: 29, the latter even of inanimate objects, Ezek. 37: 7 חֲצֵיבֹהַּ לָבוֹא בְּרִשְׁמָהּ הַבֹּנֵה the bones approached, one to the other, Dan. 7: 20, also חַר with חֶבֶר Esth. 1: 17 בְּמִלְלֵיהֶן חַר חֶבֶרָהּ. חַרָּהּ אִם חֶבֶרָהּ.

6. The same, or that very, is expressed; a) By the Pronom. person. or demonstr. with the Hebr. article, e. g. Lev. 20: 4 וְהָיָה אִתָּהּ, see above. — b) By the pronoun, placed before the substantive, Dan. 3: 6, 15 בְּהַשְׁמָתָא בְּהַשְׁמָתָא in the same moment (Gen. 22: 10. T. H. בְּהַשְׁמָתָא), Dan. 3: 7, 8 בְּהַשְׁמָתָא at the same time, for which, Cant. 1: 13 בֵּרִי הִיא זִמְנָה. So frequently in Syriac, see Hoffmann, p. 330.

CHAPTER II.

Syntax of the Verb.

§ 44.

Use of the two leading Tenses.

1. The existing Tense-forms are employed in Chaldee with far less variety of signification, than in Hebrew. The *Praeter* denotes the past in all its relations, and is, therefore, also the usual *historical tense*; since the Chaldeans have no *Vav conversive*, e. g. Gen. 9: 1 וַיִּבְרָךְ יְיָ יוֹם נֹחַ, instead of the Hebr. וַיְבָרֶכֶּת. In subordinate clauses, it is used as Pluperfect, e. g. Gen. 2: 2 מִבֵּל

עֲבַד quod fecerat, Jon. 1: 10; and in indirect or hypothetical discourse, it is to be taken as this tense with its modifications in the Subjunctive; e. g. Num. 14: 2 לֹא רָמִיתָנָא would that we had died, Isa. 11: 9 אֲשֶׁר־יָמָרוּ אֲשֶׁר־יָמָרוּ that we had perished as the inhabitants of Gomorrah, Judg. 14: 18 אֲנִי לֹא־בִרְחוּן כְּאֲחֵרִי if ye had not searched it out, ye would not have found it, Job 3: 13. Gen. 20: 16. 31: 27. Jon. Esth. 7: 4.

2. The Present is denoted by the form of the *Praeter*, especially in verbs which express an *existence* or a *condition*, or an *act* which is not limited to a definite time; e. g. Ps. 10: 3 אֲשַׁרְבֹּת רִשְׁעָא אֲשַׁרְבֹּת רִשְׁעָא, על הרגל נִשְׁמָה; see further § 74.

The *Praet. propheticum* is not used in Chaldee; the Targums have employed always the *Future*, e. g. Exod. 17: 4. Isa. 1: 31; and where in Hebrew, the *Praeter* expresses the Imperative according to the demands of the context, they choose regularly the *Future*, e. g. Gen. 6: 21. 27: 44. 33: 10.

3. The *Future* expresses usually and far more constantly than in Hebrew the *future time*; but it is employed also to denote kindred relations of tense and mode, namely; a) The Optative, e. g. 1 Kings 17: 21 נִשְׂאָה דִּרְבָּא כֶּעַן חֲזִיב oh—that it might return, Job 3: 3 דִּרְבָּא יוֹמָא pereat dies; — b) The Imperative, sometimes after another Imperative, Gen. 27: 4. Esth. 6: 5, sometimes and principally in warnings and prohibitions, Exod. 20: 13 לֹא תִקְטֹל נֶפֶשׁ, לא תִּהְיֶה, Joel 2: 17 חֲתָן ne des. Jon. 3: 7. Gen. 46: 3 חֲתָל לֹא. Hence the command which the Imperative expresses, occasionally connects itself with a prohibitory Future, Ruth 1: 20 — לֹא תִהְיֶיךָ קָרָן קָרָן לִי etc. — c) The idea *ought, should, can, may*, e. g. Gen. 2: 16 תִּיכֹל thou mayest, canst eat, Gen. 3: 2 לֵךְ אֲכָרִין אֲכָרִין אֵילָן גִּנְזָהּ we may eat, Judg. 14: 16 אֲחֵרִי לֵךְ אֲכָרִין אֵילָן גִּנְזָהּ how should I show it to thee? Jon. 4: 11 אֲנִי לֹא אֲחִיז עַל נִינְוֶה should I not spare Nineveh?

On the contrary, the *Future* wherever it denotes the past in Hebrew, is constantly exchanged in the Targums for the *Praeter* or Participle, comp. Isa. 10: 12. 1 Kings 3: 16. Gen. 2: 6, etc. They have also employed the Participle (in questions) for the *Future* in the sense

of the Present, Job 1: 7. Gen. 3: 15. Judg. 15: 9. Jon. 1: 8 [Does the *Praeter* occur Josh. 9: 8 in the sense—*whence are ye come?*]

4. Further, within the scope of the Future falls also the expression of that which is hypothetical; Job 10: 18 *wherefore hast thou brought me forth from the womb?* אֲהֻנְגִּיר וְיָצֵאתָ לֹא חֲסִכְנִי *I should have died and no eye had*, etc., as well as that which is merely intentional or designed; hence the Future stands regularly after the particles *that*, *in order that*, e. g. Gen. 11: 7 וְלֹא יִשְׁמְעוּן *that they may not hear*, Lev. 10: 7 דִּלְקָא תִּמְיוּחוּן *that ye may not die*, Ezek. 20: 26. Dan. 2: 16, 23. So frequently after *that*, e. g. Exod. 5: 1 שִׁלַּח אֶת-עַמִּי יִרְאוּן *send away my people and they shall observe a feast*, i. e. *that they may observe*, Exod. 2: 7. Jon. Judg. 14: 15. Gen. 27: 4. Jon. 1: 11.

§ 45.

Modes of expressing certain Finite Tenses.

1. In the later Targums, the *Praeter* of a verb stands sometimes connected with the *Praeter* of the substantive verb in the same person, particularly in subordinate (relative) clauses, and is then to be taken as Pluperfect or Imperfect, e. g. Gen. 4: 1. Jon. 1: 12 וְהָיָה דְּהִיאֲחִמְיָהּ לְסִלְאָכָא *who desired (had desired)*, Cant. 1: 12 נָסַח רִיחֵיהוֹן *had gone out*, etc.

2. The *Future* is sometimes described by עָתִיד (ready) prefixed to an *Inf.* with ל or a *finite verb* with כ, e. g. Nah. 1: 2 עָתִיד לְאַחֲרֵר *Jehovah will punish*, puniturus est, Gen. 3: 15. Jon. 3: 17 עָתִיד לְמַעַבְד *(also v. 20)*. Joel 1: 15. 2: 31. Gen. 21: 7 אִתְיָכוּן עָתִידֵי דִּי חֲשָׁמְעוּן *paritura est filios*, Dan. 3: 15 אִתְיָכוּן דִּי חֲשָׁמְעוּן *audhuri estis*. Similar to this is the construction of הָיָא, followed by an *Inf.* with ל, except only that by means of the inflection of this verb all the forms of the Latin Fut. may be periphrastically expressed, e. g. Gen. 15: 12 לְמַעַל הָיָא *the sun was on the point of going down*, i. e. *would go down*. In both constructions, the *Inf.* act. is sometimes to be taken passively, e. g. Deut. 31: 17 עָתִיד לְמַיְכַל *they shall be consumed*, Eccl. 11: 7 עָתִיד לְאַתְחָרָא *they shall be enlightened (they stand ready to be, etc.)*.

Both expressions are in a certain measure united, Deut. 32: 20. Jon. 4: 10 מָה יִהְיֶה עָתִיד לִי, where it could be written either מָה יִהְיֶה לִי or מָה יִהְיֶה עָתִיד לִי.

§ 46.

Use of the Imperative and Infinitive.

1. When two Imperatives are connected by ו, the second in animated or sententious discourse sometimes declares a consequence of the first, and hence is essentially a Future, as in the well known phrase "divide et impera," e. g. Isa. 45: 22 מְיַחֲדֵי תִּמְיוּחוּן *turn to me and be ye happy*, for — *and ye shall be happy*, 8: 9 (comp. Grammat. N. T. 288).

2. The *Inf.* united with prepositions (especially ב or כ), must often be resolved, particularly in historical discourse, into the finite verb and a conjunction; yet this construction occurs more rarely than in Hebrew, and the writers of the Targums have generally changed such Hebr. *Infinitives* into the finite verb with כ, as, חֲלַף כִּי, etc., according to the requirement of the context, e. g. Gen. 2: 4. 12: 14. 39: 18. Exod. 16: 7. Deut. 7: 8. Isa. 60: 15. Yet comp. Gen. 33: 18 בְּמִיחֻדֵּי מִשְׁחָא *at his coming*, i. e. *as he came*, 44: 30 בְּמִיחֻדֵּי לְחֹרָא *when I come to thy servant*, Exod. 11: 1 בְּמִיחֻדֵּי לְחֹרָא *when he shall release (here in Hebr. stands the finite verb)* Isa. 29: 23, Judg. 6: 18 מִיחֻדֵּי עַד מִיחֻדֵּי *until I come*, Joel 3: 19 וְהָיָה כִּי יִרְדּוּן *on account of the oppression, because they oppressed*, and negatively Gen. 27: 1 אֲמַלְמַע מִלְּבָחֵי *that he could not see*, Gen. 11: 8 אֲמַלְמַע מִלְּבָחֵי *that they could not build*, 38: 9. The *Inf.* has also sometimes, in such cases, an object in the accusative, בְּמִיחֻדֵּי דִּינִי וְכִדְקָא, Ps. 119: 7. Isa. 29: 23 בְּמִיחֻדֵּי גְבוּרָא *when he beholds the glory*.

3. When the *Inf.* depends on a preceding verb which expresses *design*, *command*, or *ability*, or upon a noun, it is generally to be connected with the same (and indeed oftener than in Hebr.) by ל (to), e. g. Exod. 2: 15 לְמַעַל *he sought to kill*, 1 Kings 3: 7 אֲנִי אֶנָּה יָרַד לְמַעַל *I cannot go out*, etc., Gen. 41: 1. Jon. 4: 1 אֲנִי אֶנָּה *they conspired to throw*, Dan. 3: 20 אֲנִי לְמַעַל *he commanded to bind*, Gen. 29: 7 אֲנִי לְמַעַל *it is not time to collect*, Esth. 6:

1. 2: 9. Yet this *ל* is also omitted, especially when the *Infin.* depends on nouns, e. g. Josh. 10: 27 מִצָּן מִיָּצֵל שְׁמִשָּׁא עָרָן.

When the *Infin.* with *ל* follows אִיר, אִיר, לִיר, לִיר, it is to be translated—it is permitted, is not permitted, it may, may not, etc. Dan. 6: 9 כְּחֻבָּא דִּי לֹא לְחַשְׁנָהּ a writing which may not be changed, Gen. 4: 8. T. H. אֲנִי טָב לִי לְשִׁתּוֹן אֲנִי טָב, Jer. 7: 8. Eccl. 4: 1. comp. Ewald, 622.

4. The *Infin.* is often placed with its finite verb, in order to render the verbal idea in some way more intensive, e. g. Gen. 2: 17. 3: 4 מוֹרִינְדוּ מוֹרִינְדוּ moriendo morieris, thou shalt surely, inevitably die, Gen. 26: 11 הִתְחַלֵּט אֶתְחַלֵּט Gen. 2: 16 מִיכָל תִּיכּוֹל thou mayest freely eat, Gen. 43: 3 אֶתְחַדָּא אֶתְחַדָּא he has earnestly, solemnly declared, 1 Sam. 20: 6 אֶשְׁתְּחַלֵּא אֶשְׁתְּחַלֵּא he earnestly asked, Gen. 43: 7 אֶזְלִין מִינֵל מִינֵל could we then know, 1 Sam. 6: 12 אֶזְלִין מִינֵל they went straight onward. Comp. Exod. 5: 23. 18: 18. Joel 1: 7. Gen. 40: 15. Deut. 3: 26. Esth. 6: 13. Judg. 15: 2.

A special form for this *Infin. absol.* has not been developed in the Chaldaes. A tendency to it is observable Gen. 49: 6 קָטַל קָטַל, Pa. 40: 2 סָבַר סָבַר, Pa. 132: 15 סָבַר סָבַר and in verbs לִיר: אֶתְחַדָּא Isa. 61: 20, מִתְחַלֵּא Gen. 26: 24, מִתְחַלֵּא Exod. 18: 18. Yet these forms are by no means constantly employed for the *Infin. absol.*

Where the *Infin.* stood or seemed to stand directly for the finite verb in Hebr., the writers of the Targums have always changed it into the proper tense, e. g. Ezek. 1: 14. Jer. 14: 5. 2 Sam. 3: 18, etc.

5. The personal suffix attached to the *Infin.* is not always to be understood of the subject of the action; as, Gen. 33: 18 בְּמִיחּוּדִי on my coming, i. e. as I came, 2 Kings 2: 42 בְּיוֹם מִסְתַּקֵּךְ on the day of thy going out, i. e. when thou goest out, (see above No. 2), but also of the object, and in the last case is to be resolved consequently by the *Accus.*, as Dan. 6: 20 לְשִׁיבְכוּךָ to deliver thee.

§ 47.

Use of the Participle.

1. The use of the Participle, a) with the substantive verb, for the purpose of representing the *finite tenses*, is in Chaldaes

(Syr. and Talm.) far more frequent than in Hebrew, and is employed principally in those cases in which a continued action is to be described, e. g. Exod. 15: 14 הָיוּ יֹהָבִין they inhabit, 1 Sam. 25: 15 כִּי הָיוּ שָׁרָן where we dwelt, Dan. 2: 31 הָיוּ הָיוּ thou sawest, Joel 3: 18 הָיוּ נָפַס וּפְשָׁרִי it shall go forth and water, Esth. 6: 1 הָיוּ הָיוּ they were read, Dan. 7: 2 הָיוּ הָיוּ they remember, Ruth 1: 20 הָיוּ הָיוּ ye shall not call, Hos. 7: 13; b) With the personal pronoun or with אִיר (= יֵשׁ) and לִיר, the Participle serves likewise to supply the place of the finite tenses, commonly of the Present, more rarely and only where the reference of the context to the past and future is clear, that of the Praeter and Future, Gen. 32: 11 אֶתְחַלֵּא I fear, Joel 1: 19 אֶתְחַלֵּא I pray, Jon. 1: 12 אֶתְחַלֵּא I know, Gen. 23: 29 אֶתְחַלֵּא אֶתְחַלֵּא thou askest after my name, Gen. 19: 13 אֶתְחַלֵּא אֶתְחַלֵּא we will destroy, 15: 14 אֶתְחַלֵּא I will judge, Hos. 7: 13. Hag. 1: 9. Eccl. 4: 16. Deut. 32: 52. Judg. 14: 3. In sentences which contain a wish or exclamation, this construction is also sometimes to be explained as optative, Ruth 3: 10 בְּרִיבָהּ אֶתְחַלֵּא blessed (be) thou, 1 Sam. 25: 32. With אִיר and לִיר, see Judg. 6: 36 אֶתְחַלֵּא אֶתְחַלֵּא if thou wilt deliver, Isa. 36: 5 אֶתְחַלֵּא I am not able, Jon. 2: 9 אֶתְחַלֵּא אֶתְחַלֵּא, Deut. 4: 22. Gen. 42: 13. Jon.

The Participle seldom stands alone for the finite verb, e. g. Job 1: 13 אֶתְחַלֵּא אֶתְחַלֵּא, Dan. 2: 5, 7, 38.

2. If the Participles govern a noun, they are, a) either treated as nouns, i. e. they stand in the *stat. constr.*, or the accompanying noun has *Genit.*, e. g. Joel 1: 5 שְׂתֵי חֲבֵירֵי the wine-drinkers, 1: 2 אֶתְחַלֵּא אֶתְחַלֵּא inhabitants of the land, 1 Kings 2: 7 אֶתְחַלֵּא אֶתְחַלֵּא who eat at thy table, 1 Kings 18: 19. Gen. 34: 24. Jon. 2: 4 אֶתְחַלֵּא אֶתְחַלֵּא all that go through the gate, Deut. 32: 24 אֶתְחַלֵּא אֶתְחַלֵּא devoured by birds, Ps. 24: 4 אֶתְחַלֵּא אֶתְחַלֵּא pure of hands; on the contrary, Gen. 22: 12 אֶתְחַלֵּא אֶתְחַלֵּא fearing God, Gen. 49: 26 אֶתְחַלֵּא אֶתְחַלֵּא separated from his brethren; — b) Or they are treated as parts of the verb and take the noun as direct object in the *Accus.*, e. g. Exod. 25: 20 אֶתְחַלֵּא אֶתְחַלֵּא spreading out their wings, Isa. 53: 2 אֶתְחַלֵּא אֶתְחַלֵּא desiring him, 1 Kings 22: 10 אֶתְחַלֵּא אֶתְחַלֵּא clothed in robes, comp. § 50. 2.

3. The Participle, where it occurs as adjunctive, expresses regularly the Present, or in narration the Praeter; the latter, e. g. Gen. 19: 14 בָּנָהָא נָסְבִי *who took his daughters*. Where in Hebrew, on the contrary, the Participle stands for the Future in a sentence which refers to future time, the writers of the Targums have generally resolved it into פְּתִיר, e. g. Exod. 11: 5. Ps. 22: 32.

§ 48.

The Optative.

For the expression of a *desire* or *wish*, the Future is employed in Chaldee (§ 44. 3), especially in the following applications: a) In the form of a question, Judg. 9: 29 צָמָא רַח יִבְסֵר בֵּן הָעָם *Would that this people were committed to me*, 2 Sam. 15: 4 בֵּן יִסְמִי דְרָמָא *would that I were appointed judge*. Deserving of special remark is the use of יִתֵּן, an imitation of the Hebrew, in expressions like Deut. 28: 67 יִתֵּן בֵּן יָמָן צָמָא *would it were evening*. — b) With לִי preceding, e. g. Gen. 17: 18 הֲיֵיתִי לְךָ לְיֶלֶד *would that he might live before thee*. If the wish has respect to the past, the Praeter is naturally employed; as, Num. 20: 3 לִי הָיָה מָוֶת *would we had died*.

§ 49.

Number and Person of the Verb.

1. In the use of the Persons of the verb with reference to their subject, irregularities sometimes occur: a) In respect to the *gender*, Exod. 12: 16 בְּיָמֵי הָאֵלֶּים לֹא תַעֲבֹדוּ *for* Ruth 1: 8 בְּיָמֵי הָאֵלֶּים לֹא תַעֲבֹדוּ *for* Esth. 1: 20 בְּיָמֵי הָאֵלֶּים לֹא תַעֲבֹדוּ *for* Jer. 7: 20 בְּיָמֵי הָאֵלֶּים לֹא תַעֲבֹדוּ *for* Jer. 2: 18. Jon. אֲחִירָתָא *at the beginning of the verse*). b) In respect to the *number*: a) Collective nouns often have their verb in the *Plur.*, Jer. 28: 4 נְלֹא חַיִּים *plur.*, Gen. 33: 13 אֲנִי וְכָל בְּנֵי *plur.*, Gen. 35: 11 אֲנִי וְכָל בְּנֵי *plur.*, Isa. 52: 14. 53: 8. 1 Sam. 14: 41, 45. Num. 10: 3, or a verb in the *Plur.* refers to a preceding collective noun, Exod. 5: 1 גְּלִי קְדָמִי יִתְּנֵנִי *release my people and they shall, etc.*, 2 Chron.

25: 15. β) The verb when placed first, may be in the *Sing.*, while its subject follows in the *Plur.*; e. g. 1 Sam. 1: 2 וַתֵּלֶךְ בְּנִי *and she called him* (i. e. the mother called him, who in other instances also gives the name). So perhaps Deut. 14: 7. Some of these discrepancies are probably errors in writing or printing; as, Lev. 8: 15 קָרְבָנוֹתָא *as*, Lev. 8: 15 קָרְבָנוֹתָא *as*.

Gen. 4: 26. Jon. is not to be considered as a case of *enallage* in the gender—*to Seth was born a son*, אֲנִישׁ וַתֵּלֶךְ בְּנִי *and she called him* (i. e. the mother called him, who in other instances also gives the name). So perhaps Deut. 14: 7. Some of these discrepancies are probably errors in writing or printing; as, Lev. 8: 15 קָרְבָנוֹתָא *as*, Lev. 8: 15 קָרְבָנוֹתָא *as*.

2. The third pers. *Sing.* is often used impersonally in both genders, 1 Sam. 30: 6 פָּחַד דָּוִד *David was afraid*, Gen. 21: 31 לִי יִתְּנֵנִי *it serves for a witness*.

3. The indefinite *one, they*, is expressed in Chaldee; a) By the third pers. *Sing.*, Gen. 11: 9 קָרָא שְׁמָא *they called the name of it*, 48: 1 אֲמַר לְיוֹסֵף *one told, it was told to Joseph*. b) By the third person plural, Isa. 47: 1 לֹא תוֹסִיפִין דִּיקְרִין *they shall no longer call thee*, Isa. 52: 15. Joel 2: 17; so likewise with plural Particip. Dan. 3: 4 לְבָנוֹן אֲפָרִין.—This construction (especially the latter phraseology) is very frequent in Chaldee and must be rendered directly by the Passive, e. g. Dan. 2: 30 דִּי פִשְׁרָא לְמַלְכָא יוֹדֵעִין *that the interpretation be made known*, 4: 13 לִבָּהּ יִשְׁתַּנֵּן *his heart shall be changed*; c) By the second person *Sing.*, Isa. 41: 12.

4. In Chaldee far more frequently than in Hebrew (Ewald, p. 596 sq., Winer's *Simonis Lexic.* p. 103), a noun is put with Passives in the Accusative, which we should expect rather as subject in the Nominative, e. g. Gen. 21: 8 אֲהַבְסִיל רַח יִצְחָק *Isaac was weaned*, 17: 5 אֲבָרַם לֹא תִהְיֶה שְׁמִי *thy name shall no more be called Abram*. It is said in this case that רַח is sign of the Nominative (*nota nominativi*); but probably the writers originally regarded the preceding verb as impersonal: *one, they weaned Isaac*, (comp. *ablactandum fuit filiā*), *let not one any more call thy name*, etc. By degrees, however, the original sense of the construction was forgotten, and it was applied in practice indiscriminately to cases, where its subject preceded or followed the Passive. Additional examples are found: Exod. 3: 7 גְּלִי קְדָמִי יִתְּנֵנִי *release my people and they shall, etc.*, 2 Chron.

Gen. 31: 42. Jon. רח- סיגורו נלי קדם י
אחלקידי למ רח- רצקם 5: 21
Exod. 10: 8. Jon. סקרי לאחורקם רח- סטח
Gen. 34: 5. Onk, Josh. 9:
24 רחנא אחתנו לעבדו רח רשעו י
Dent. 1: 34. So also with new-
ter verbs, Exod. 6: 5. Jon. רח
רחקאל על קדמי רח חסר בני
Dent. 30: 1. רח רחוק עילוינו רח כל סמנימו
Jon.

5. The plural of the first person stands sometimes as *pluralis majestaticus* in cases where a king or important personage is introduced as speaking, e. g. Ezra 7: 24 לָנוּס מְדַבֵּר *we make known to you*, Dan. 2: 36 מְשַׁבֵּחַ, comp. Ezra 4: 18.

6. In connection with *several* subjects, the verb stands sometimes in the singular, e. g. Exod. 21: 4 אֶחָדָם יָבִיאוּ חֵטְאוֹ, Esth. 7: 1 עָלָם לִבָּא וְהָיָה, sometimes and more frequently in the plural Ps. 85: 11. Gen. 41: 1. Jon. The singular is used particularly when the nouns which form the subject, stand after the verb, Gen. 8: 16. Num. 20: 11. 1 Sam. 14: 41, or when if the verb follows, a special prominence is designed to be given to some one of the subjects over the others, as Exod. 21: 4.

§ 50.

Construction of Verbs with Dative and Accusative.

1. The external distinction between the Dative and Accusative is not so clearly defined in Chaldee as in Hebrew; since even the latter case is sometimes denoted by ל *præfixum*, e. g. Dan. 2: 24 sq. 5: 4. Gen. 40: 1. Jon. Taking as a guide, however, those passages where the Accusative is denoted by מַרְ and the analogy also of Hebrew usage, we may lay it down as a general rule, that the following verbs, which are intransitive in Latin and German syntax,* are treated in Chaldee as transitive, and accordingly take their object in the Accusative: 1) An Accusative of the person, אָמַר to answer Judg. 8: 8, אֶתְּרִיבָהּ אָמַרְתָּמָּהּ *they answered him* 1 Sam. 25: 10, קָרַע to meet (*accidere*), befall, Gen. 42: 29 קָרַע וַחֲיוֹן *all which had happened to them* 1 Sam. 25: 20. Josh. 2: 23, פָּקֵד *command*,

* For the most part also in English syntax, though not, as the student will perceive, in all the examples adduced.—Ta.

Gen. 7: 9, כָּמַד דְּפָקִיד יְיָ רַח אֲנִי *as Jehovah had commanded Noah*, Deut. 1: 16, 18 sq. חָשַׁן *to trust* Judg. 11: 20 יִשְׂרָאֵל יָחַד *he trusted not Israel*, שָׁמַע *to serve* Gen. 49: 4. Ezek. 44: 12 etc. בָּשָׂר *to announce* 2 Sam. 18: 19 (on the contrary, הָוָה is connected with Dat. Pers. — 2) Verbs also which signify *to be satisfied and to satisfy, to be full and to fill, to be wanting and to fail*, are connected with the Accusative of the object, with, from or on which one is satisfied, filled, etc.; e.g. Eccl. 4: 8 לֹא חָבֵל *to be satisfied*, Jer. 31: 14 טוֹבֵי יְיָ אֲשֶׁבֶר *I will satisfy my people with my goodness*, Joel 2: 19 תִּשְׂבְּעוּן יְיָהוָה *ye shall be satisfied therein*, Job 20: 11 אֲקַטְלֵימָו חַיִּילָם *their strength shall be cut off*, Gen. 6: 13 אֲקַטְלֵמָו מַיִם *the waters shall swarm with*, etc., Jer. 9: 18 יִשְׁתַּבְּחוּ עֵינֵינוּ דְּמָעִים *that our eyes overflow with tears*, Lam. 3: 48. Deut. 2: 7 לֹא חָסַרְתָּ מִצְדִּים *thou hast had need of nothing*, Gen. 18: 28 חָסְרוּן חַסְדֵּינוּ וְנֶאֱמָר חֲסִידֵינוּ *if perhaps there lack five of the fifty righteous*. Yet verbs of *filling and satisfying* (being satisfied) are also construed with כִּי (2 Kings 9: 24, etc.); see § 51. 4.

On the Accusative with Passives, see § 49. 4.

2. Some verbs are followed by two Accusatives: a) The Conjugations Paël and Aphel, when they have a causative signification, e. g. 2 Kings 20: 13 אָהוּן רַח כֹּל בְּרֵית גִּזְיוֹתָי he let them see his treasures, Job 39: 19 חֲבִישׁ צְוֶרְתָּ חֻקָּא thou clothest his neck with power, Gen. 37: 23. Jon. אֶשְׂלוּ יָם-יִסְמִינוּ יָם-יִסְמִינוּ they drew off from Joseph his raiment*), 1 Sam. 14: 18 הָחוּרִים רָחֳמוּ וְנִתְּנָא we will teach it to you, Gen. 41: 39. Jon. וְלִי דָּקָה יָם לֵל Exod. 15: 25 אָמַר Exod. 29: 9 חֲכִינוּ רָחֳמוּ חֲכִינוּ b) Verbs in Peal, which signify to cover, and clothe, Exod. 36: 34 רָח רָחֵא חֲטָא דְחָבָא; to sow, Lev. 19: 19 אָמַר חֲטָא חֲטָא חֲטָא; to show, requite (good or evil, ἀποδίδωμι καὶ τι) 1 Sam. 24: 18 נִתְּנָא חֲטָא חֲטָא, Gen. 30: 29 רָח רָחֵא חֲטָא; to request (rogare aliquem aliquid) and answer, Deut. 14: 26 פִּתְחָא; to ask, 1 Kings 18: 21 חֲטָא חֲטָא חֲטָא; to commission, 2 Sam. 11: 2 דְּשִׁלְחָא יִיאָבָב Deut. 1: 18; to make one thing into another, Exod. 30: 25 חֲטָא חֲטָא חֲטָא or Lev. 24: 5 חֲטָא חֲטָא bake it to a cake.

* But instead of the Accns. of the thing, ב is also sometimes employed in this construction, e. g. Jer. 6: 26. חננו ריפיון בקטמא.

When in these verbs the construction is applied passively, the Accusative of the thing remains of course unchanged (Gesen. Lehrgeb. 821). 1 Kings 22: 10. The writers of the Targums, however, have generally adopted easier constructions in the place of this, e. g. Mich. 2: 10. The passage adduced here by Gesenius, Isa. 1: 20 חָרַב תִּחַגְּלֵי חָרַב תִּחַגְּלֵי stands in the Targums thus: בְּחָרַב סִנְיָה תִּחַגְּלֵי.

4. The Dative, in addition to the usual cases, stands, a) after קָרָא *to call*, Gen. 3: 9. Judg. 16: 25 etc., after נָשַׁק *to kiss*, Gen. 27: 26. Exod. 4: 27, after שָׁאַל *consulere*, Job 8: 8; —b) after Passives, in order to denote the cause from which the effect proceeds, e. g. Ezek. 14: 3 אֲשֶׁחָאֵל לָהֶֿם *I was asked by them*, Exod. 12: 16.

REM. A noun which depends on a verb, is usually placed after the verb. To this simple construction which characterizes the Semitic languages generally, there are some exceptions, e. g. Dan. 2: 16 דָּנָה חֲלֵמָה הָיְתָה אֵצֶי וְאִתָּהּ נִשְׁרָא 4: 15 וְהָמִין לִבְרָאָה 18 וְשָׂרָא לְחִינְיָה 1 Kings 18: 23 וְשָׁוֶן לֹא אֲשָׁחָא Esth. 1: 19. This inversion takes place sometimes for the sake of contrast, sometimes because the noun is to be made more prominent.

§ 51.

Verbs with Prepositions.

1. With בְּ (*in, on*), are construed verbs, which signify *taking, holding upon* Prov. 4: 13 אֲחַחֲזֶנּוּ בְּמִדְוָתָא, Num. 11: 17 בָּשָׂנוּ בְּקִרְבָּנוֹן (on the contrary, אֲחָר with Acc. pers. *seize* as an enemy [απαρτύνει τινα] 1 Sam. 23: 26. Judg. 7: 25); —*acknowledging or denying*, Gen. 25: 34 בָּחַרְתָּ בְּחַיִּיתִי שִׁתָּא (T. H.) *he denied the resurrection of the dead*, Gen. 25: 29. Jon. כִּסְרִי בְּרַחֲלֵי חֲמִיסָא Deut. 32: 15. T. H. Jer. 2: 27. Ps. 12: 5. (comp. the expression, which is an imitation of this, ὁμολογῆν ἐν τινί Gr. N. T. p. 178); —*seeing, hearing, smelling, etc.*, when the accessory idea of earnestness and perseverance is involved, *to witness, to gaze, to smell at, hearken*, e. g. Gen. 21: 16 בָּשָׂנָה בְּסוּחָא דְרַבָּנָא *I cannot witness the death of the lad*, Exod. 30: 38 שָׁמְעָנָה בְּקֹל מִיִּסְרָא דִּי Jon. 1: 14 קָבַל בְּעִתָּנָה *hear our prayer; we listened to the word*, Jon. 1: 14 אֲוֶרְסִין בְּעִתָּנָה *aversion, disgust (towards a person or thing)*, 1 Sam. 25: 14 בָּחוֹן בְּרַבָּנָא *invoking (in prayer)*, Gen. 4: 26 רָרָא בְּשָׂחָא *ruling over any one*,

Joel 2: 17 בָּחוֹן לְמִשְׁלַט בְּחוֹן *in order to rule over them; — treating*, Jem. (to do to any one thus or so), Dan. 4: 32 שְׂמִיָּה דְבָרִי בְּחִיל comp. Gesen. Monum. Phoen. p. 229.

As בְּ of the object, we are to consider also such cases as Gen. 4: 2 אֲרָצָא עֲלָה *he cultivated the land*, and 2 Sam. 23: 10 כְּשֶׁל בְּסִלְשִׁתָּאֵי *he slew (among) the Philistines*.

As in Hebrew, so here בְּ is prefixed to a noun denoting the vessel out of which one eats or drinks, e. g. Gen. 44: 5 בְּמָה דִּי דִּשְׁתִּי רְבוּנִי בְּמָה, Dan. 5: 2. This mode of speaking is founded on the same conception that appears in English in such phrases as *to eat on silver*, or in Latin *auro bibere*, Seneca Thyest. 453 etc. Gr. N. T. p. 372. Rem.

2. With לְ (*eis*) are connected verbs which denote *becoming something, a making into something*, Jer. 9: 11 אֲבֹנִי דִי דִּישְׁלֵם לִיגְרִי, Exod. 4: 16 לְמַחֲרֹקֶן לְרִי, Joel 1: 7 לְצֹרֵר שְׁמִי מִיָּרִי גִשְׁמִי, comp. also Gen. 17: 4. 1 Sam. 4: 9. Joel 3: 19. Dan. 4: 27; see Lengerke on the passage (yet comp. § 50. 2); more rarely those which express *being accounted as something*, 1 Kings 10: 21 אֲחֻשְׁבִּיבִי לֹא (λογίζεσθαι εἰς Rom. 2: 26. 9: 8 etc.).

3. Verbs which denote affections of the mind, are followed by בְּ; viz. *compassion, anger*, Deut. 28: 50. Joel 2: 17 sq. Jon. 3: 9. 4: 9, 10. Isa. 11: 1 חֲרָם עָלַי — *joy and sorrow*, Jon. 4: 6 קִרְבָּנוֹן עַל קִרְבָּנוֹן, Zeph. 3: 17 יִרְדִּינוּ עָלֶיךָ, Joel 1: 11 אֲלִילֵי עַל חֲשִׁין (yet the former are also construed with בְּ, Isa. 25: 9. Gen. 31: 19. Hab. 3: 18); *contempt*, 2 Sam. 6: 16 בְּסִרְחָא עָלֵיהִי, 12: 9 — *forbearance*, Joel 2: 18 אֲרָצָא חֵסִי עַל אֲרָצָא Jon. 4: 11, then, in another application, *covering and protecting*, Num. 16: 33 בְּלִיָּהוֹן אֲרָצָא, Ezek. 37: 6. 2 Kings 20: 6 אֲנִי עַל קִרְבָּנָא (hence also בְּסָר in the sense *to expiate*, Exod. 29: 36. Lev. 1: 4. 4: 20, etc.); — *pressing upon*, i. e. *being burdensome*, 2 Sam. 13: 25 אֲלֵךְ תִּקְרָה עָלֶיךָ — *charging, transferring*, as, 2 Chron. 36: 23 שָׂרִיד עָלַי לְבִנִי *he charged me to build*.

4. With מִן are construed verbs; a) Which denote *fraying, taking care, fleeing, abstaining (before, from something)* Ps. 40: 12 אֲלֵךְ חֲרָבָה, Deut. 1: 21 אֲלֵךְ חֲרָבָה בְּחוֹן, Ps. 119: 64. — b) Frequently verbs, which signify *being full, filling, wanting (in, with something)* Prov. 1: 31 מְשִׁבִּיחוֹן יִסְבְּעוֹן, Eccl. 4: 8 מְשִׁבִּיחוֹן מְשִׁבִּיחוֹן. The מִן in this case refers to the mass, from which or out of which (partatively) something is filled (yet comp. § 50. 1); — c) The

verb קבל in the sense to *hearken, to obey*, Gen. 21: 12 קבל סם *hearken to her*, 37: 27 etc. (properly to receive from any one the direction which he gives us); on the contrary, the command, the order which one obeys, is expressed in the Dative, Gen. 3: 17 קבלתא לסיסר אחיק, 16: 2. Deut. 11: 13.

5. With כהר are connected verbs which signify to *follow (to pursue, to persecute)*, Gen. 44: 4 נהר נהר נהר.

§ 52.

Use of Verbs in the Place of Adverbs.

Two verbs are often connected together in such a manner, that one of them must be taken as equivalent to an adverb. Here belong particularly the words אוסר to *add, for again, further*, אוסר to *make good, for good, excellently*, קדם to *come before, to anticipate, for first, before*, חזר to *return, for again*, אוסר to *hasten, for quickly*, אסר to *multiply, for much*, e. g. Gen. 4: 12 חסר חסר Gen. 8: 10. Gen. 3: 24. Jon. אוסר חסר Jon. 2: 5. אוסר חסר Ps. 33: 3. אוסר חסר Gen. 49: 8. אוסר חסר Gen. 26: 18 אוסר חסר comp. Jer. 36: 15, 28. אוסר חסר Gen. 27: 20 take to thee again, etc. 2 Chron. 17: 6. Gen. 22: 9. Jon. Gen. 27: 20 אוסר חסר why come ye so early, Esth. 6: 10 אוסר חסר Gen. 31: 28. אוסר חסר Joel 2: 20 אוסר חסר he has done much evil (evil in abundance).

§ 53.

Constructio praeagnans, Brachylogy and Ellipsis of the Verb.

1. A noun is sometimes connected with a verb by a preposition, which must be referred in the mind of the reader to some other verbal idea, that has been omitted (*constructio praeagnans*), e. g. Num. 14: 24 אוסר חסר perfect seclatus est reverentiam mei Isa. 21: 9 אוסר חסר to the earth were they (thrown and) dashed in pieces, Dan. 4: 13 אוסר חסר.

Lengerke on the passage), Deut. 1: 16. In a different manner, two sentences may be brachylogically combined in one, 1 Sam. 10: 9 אוסר חסר Jehovah changed to him another heart, i. e. changed him and gave to him, etc.

2. Sometimes the verb of the sentence is entirely omitted, and must then be supplied from the parts of the predicate, which are expressed, e. g. 1 Kings 22: 36 אוסר חסר every one (betook himself) to his city, every one to his country.

CHAPTER III.

Syntax of the Noun.

§ 54.

Use of Nouns for Adjectives, and Expression of Concrete Substantives.

1. The Chaldee language has comparatively but few adjectives; and instead of employing them, it was more in consonance with the oriental style of thought to make use of nouns for this purpose. Nouns when so employed follow the *nomens regens* in the Genitive, e. g. Dan. 3: 5 אוסר חסר image of gold, i. e. golden image, Ps. 2: 9 אוסר חסר iron rod, Gen. 3: 14. Jon. אוסר חסר deadly poison (comp. 40: 1), Gen. 3: 21. Onk. אוסר חסר costly garments, (Exod. 29: 29) Gen. 17: 8 אוסר חסר eternal possession.

When the word that expresses the adjective quality stands as the *nomen regens*, it has the effect of giving a special prominence to this idea, e. g. Exod. 13: 3 אוסר חסר with strength of hand, Lev. 7: 21 אוסר חסר uncleanness of a man (in the sequel, אוסר חסר). So every one (all) is constantly expressed by כל (universitas).

2. Concrete, particularly personal qualities, whether they are denoted by adjectives or substantives, are described by certain concrete substantives, viz. by קצ, קצ, קצ, e. g. Exod. 4: 10 קצ חסר man of discourse, i. e. eloquent, Gen. 37: 19 קצ חסר dreamers, 2 Kings 1: 8 קצ חסר hairy, Gen. 29: 1 קצ חסר in-

habitants of the east, Exod. 12: 5 שָׁמָּה בַּיּוֹם הַהוּא *one year old*. Specially frequent is רֶבֶבָא *foe, hostile*, Exod. 15: 9.

§ 55.

Numbers, and the Repetition of Nouns.

1. The plural is sometimes used in an indefinite manner, when, in strict propriety of speech, the thought should have been expressed in the singular, e. g. Judg. 12: 7 אֶחָדָם בְּקִרְיֵי גִלְעָד, *he was buried in the cities (in one of the cities) of Gilead*, (as in Liv. 1. 4. in silvis natus); on the contrary, Gen. 8: 4 נָחַח חִיבוֹנָא עַל טִיבְרֵי קָרְדִּי, *upon the Carducian mountains*, is rather to be taken collectively—*upon the Carducian range*, comp. also Job 21: 32.

2. The nouns פֶּדֶן and רְבוּבִין, are employed as *Plur. excellentiae* (of a person), yet, on the whole, not with great frequency, Gen. 40: 1 חֲדָשׁ הָיָה לְפָנָיו לְמַלְכָּא דְּמִצְרַיִם, *the first day of his reign*, Isa. 1: 3 יָרַע חֲסֵדָא אִירְדָּא דְּסִרְיָי 3, *the first day of his reign*, the *Plur.* אֲלוּדִין denotes always a plurality, 1 Sam. 6: 2; זֵלִינִין *the Most High*, as applied to God, is found only in the bibl. Chaldee, Dan. 7: 18.

3. The plural is also used for the designation of things which exist in pairs, where in Hebr. the *dual* is employed, e. g. Amos 4: 6 שְׁנֵין, Exod. 11: 5 רִחִיָּא, Num. 19: 36 מֵאוֹנִין. But where the Hebrew *dual* stood for objects which are two-fold in their nature, and expresses the numeral *two*, the writers of the Targums have added חֲדָן to the plural, e. g. Exod. 16: 29 חֲדָן רִיחֵי בִידִי *biduum*.

4. A noun is doubled, stands twice in succession: a) Without a *copula*, in order to denote *multitude, abundance*, Gen. 14: 10 חֲדָן בִּידִי (Vulg. *puteos multos*), Joel 3: 14 חֲדָן בִּישְׁרֵי חֲדָן *hosts on hosts*, or to describe a *distribution*, or the idea of *every*, Gen. 32: 16 חֲדָן חֲדָן *every herd singly, herd by herd*, Num. 14: 2 חֲדָן חֲדָן, 2 Kings 17: 29 חֲדָן חֲדָן *nation by nation*, Num. 9: 10 חֲדָן חֲדָן *man by man*. b) With the *copula* וְ between them, in order to express a *diversity* or a *progress*, Deut. 25: 13 חֲדָן חֲדָן *diverse (two kinds of) weights*, Esth 3: 4 יוֹמָא יוֹמָא *day by day, daily*.

Of a different nature from this is the repetition of a word in the ani-

mination of discourse. Deut. 16: 20. Jer. 4: 10. comp. Isa. 52: 11. Cant. 6: 12. This belongs to the province of rhetoric, not of grammar.

§ 56.

Designation of the Cases.

1. The relation of Genitive is expressed either, as in Hebrew, by the *stat. constr.* (§ 32. 2), or, which is more common, by the *ḥ* (*praeifixum*) or *וְ* before the second word; examples of both methods are: אֲשֶׁרָּא דִּי בֵּיתָ אֲלֵהָ מִלְכָּא דְּאַרְצָא, *Ezra 5: 16*, מִלְכָּא דִּי מִלְכָּא, *Dan. 2: 15*, מִלְכָּא דִּי מִלְכָּא, *1 Sam. 17: 14*, מִלְכָּא דִּי מִלְכָּא, *25: 18*. In specifications of time *ḥ* also occurs as *nota Genitivi*, e. g. Gen. 8: 5 בְּחַדֵּי שָׁנָה, 2 Kings 12: 1 בְּחַדֵּי שָׁנָה, *Ezek. 1: 5*. The *ḥ* *auctoris* has also been retained in the titles of the Psalms. Further, the signification of the Genitive is sometimes objective, e. g. Gen. 7: 10. Jon. חֲדָן חֲדָן *the mourning for Meth.* Job 3: 26. Isa. 53: 18 חֲדָן חֲדָן *subjection of the nations*, i. e. subjection which they effect, Gen. 3: 24 חֲדָן חֲדָן *way to the tree*; the Genitive of the *material*, out of which anything is made, is likewise frequent in Chaldee, Dan. 5: 7 חֲדָן חֲדָן *comp. § 54. 1*.

In the later Targums, this mode of representing the relation of the Genitive sometimes fails, e. g. Esth. 1: 9 חֲדָן חֲדָן Gen. 6: 17. 36: 21. Jon. In other places, on the contrary, it is expressed doubly: that is, *ḥ*, *וְ* is employed, although the *stat. constr.* precedes, e. g. Dan. 7: 10 חֲדָן חֲדָן, Gen. 2: 7 חֲדָן חֲדָן 4: 11. Jon.

The form of the *stat. constr.*, especially in the plural, stands often in the Targums for the *stat. absol.*, e. g. Gen. 1: 10 חֲדָן חֲדָן, Gen. 38: 20 חֲדָן חֲדָן, Prov. 12: 24 חֲדָן חֲדָן, Prov. 1: 22. 10: 26. 12: 24. Gen. 37: 32. Job 3: 26. 1 Chron. 22: 15. Exod. 5: 11. See above § 31. 2.

2. The characteristic sign of the Dative is *ל*, that of the Accusative *ל* (almost always in the Targum of the Proverbs), or more commonly *וְ*: yet the latter is often without any designation at all, and its relation as the object-case must be deduced from the simple structure of the sentence. The Vocative is generally ex-

§ 59.

Construction of the Numerals.

1. The Numerals from 2—10, when they are used adjectively (in *stat. absol.*), can stand either before or after the substantive, *a)* Gen. 8: 10 חֲמֵשׁ יוֹסֵפִין Lev. 27: 6 חֲמֵשׁ סֶלֶעִין Gen. 6: 10 חֲמֵשׁ דִּנְיָן Judg. 14: 17; — *b)* Dan. 3: 24 גְּדָרִין חֲלָמָה 3: 25 אֲרֻבָּעָה comp. Ezra 6: 4. Dan. 6: 3. 7: 7. 1 Sam. 1: 24. If the Numeral is used in the *stat. constr.*, as is often the case in Hebrew, and hence substantively (*a threeness of men* for *three men*), it then naturally precedes the noun, e. g. Num. 2: 3. Jon. אֲרֻבָּעָה מִיָּלִין, Num. 34: 13. Onk. חֲמֵשׁ שָׁבָעִין, 1 Sam. 24: 8. 2 Sam. 9: 10. Gen. 29: 29. Jon.

2. The Numerals from 11—19 and 20—100 stand before the substantive Plur., 2 Sam. 9: 10 חֲמֵשׁ עָשָׂר דִּנְיָן, Exod. 26: 25 שְׁמֹנֶה עָשָׂר סָבָעִין, Num. 1: 44 חֲמֵשׁ עָשָׂר דִּנְיָן, 2 Kings 13: 10 שְׁנֵי עָשָׂר שָׁנִין, Lev. 27: 7 חֲמֵשׁ עָשָׂר סֶלֶעִין, Exod. 26: 19 אֲרֻבָּעִין סָבָעִין, Judg. 11: 33 עָשָׂרִין סָבָעִין, Gen. 7: 4 אֲרֻבָּעִין וָעֶשְׂרִין. The tens, however, are also placed after the noun in giving total numbers, e. g. Gen. 32: 14 sq. עֶשְׂרִין וְדָבָר עֶשְׂרִין וְחֲמֵשָׁא עֶשְׂרִין etc., somewhat as we say—goats 200, bucks 20, rams 20, etc.

A *half* is expressed in a similar manner to that in Hebrew, viz.; *three halves* by *two and a half*, Exod. 25: 10 וְשֵׁלֹשָׁה אֲשֵׁרִין וְשֶׁלֶּפֶא, *nine and a half* Josh. 14: 2 וְשֵׁלֹשָׁה עָשָׂרִין וְשֶׁלֶּפֶא *nine tribes and the half of a tribe*. The fractional numbers $\frac{1}{2}$, $\frac{1}{3}$, $\frac{2}{3}$, etc. are formed either by separate substantives, as חֲמֵשָׁא *a fifth part*, or described by the participle *פֶּן*, e. g. Ezek. 4: 11 שְׁמֹנֶה דָּנִין מִן שֶׁמֶן דָּנִין *one sixth of a hin*, Exod. 16: 36 חֲמֵשָׁה סָאִין *an omer is $\frac{1}{5}$ of three seahs*.

In designations of measure and weight, the word denoting these ideas, is sometimes omitted, Gen. 37: 28 כֶּסֶף לְדָבָר *for 20 (shekels) silver*. But in most of the passages, where this ellipsis occurs in Hebrew, the Targumists have supplied the substantive, comp. Gen. 20: 16. 24: 22. Ruth 3: 15. In designations of time, the word יוֹמָא is more frequently wanting, Gen. 8: 13. Lev. 23: 32.

3. Instead of the ordinal numbers, so far as such exist, viz. 1—10 and 11—19, the Cardinals may be employed in designations

of time, as occasionally in English, 2 Kings 12: 1 שָׁנָה שֶׁבַע יָחִידָא *in the year seven of Jehu*, Num. 7: 22 כְּיוֹמָא דְּיֵשׁוּ *on the day eleven*, Jer. 39: 2; so also (with the ellipsis above mentioned), Gen. 8: 13 בְּהַד לַיְחִידָא *on the first (day) of the month*, Lev. 23: 32.

4. The Distributives are expressed by repeating the Cardinals (without the copula ו), Gen. 7: 2 שֶׁבַע שֶׁבַע *seven seven, by sevens*, Gen. 7: 9 חֲרִין חֲרִין *bini, in pairs*, Gen. 18: 29 sq. Jon. מֵשָׁרָא מֵשָׁרָא *deni*.

5. The numeral adverbs, *a)* which denote *fold*, are represented by the Cardinals with חָר prefixed, e. g. Dan. 3: 19 שֶׁבַע חָר *seven-fold* (another mode of designation, see 2 Sam. 12: 6 אֲרֻבָּעִין חָר); — *b)* those which denote *times*, by the addition of וָמָנָא, Josh. 6: 3 וָמָנָא חָרָא *one time, once*, Gen. 27: 36 וָמָנָא חָרָא *twice*, Exod. 34: 23 חָלָא וָמָנָא *three times*, 2 Kings 6: 10 עָשָׂר וָמָנָא *ten times*, Gen. 31: 7. וָמָנָא, however, is also omitted, e. g. Gen. 3: 14. Jon. חָרָא *once in seven years*.

§ 60.

Construction of Adjectives.

1. The adjective, as predicate of a sentence, may stand *before* or *after* the subject, the latter, e. g. Gen. 19: 20 חֲרִיבָא חָרָא, Prov. 16: 15 בִּלְיֹמִי דִּקְסָבָא בִּי שִׁין. The adjective is placed first, when an emphasis is intended to be expressed, e. g. Gen. 4: 13 סָרִי חֲרִיבִי, Ps. 33: 4 חֲרִיבִי סָרִיבָא חָרִי, Eccl. 7: 2 סָבָא סָבָא 2 Chron. 24: 11.

2. The principal (yet only apparent) exception to the rule, that the adjective must agree with its noun, is that collectives in the *Sing.*, take a predicate in the *Plur.* (comp. above § 49. 1), 2 Sam. 3: 1 בֵּית דָּוִד אֲזִלִּין וְחִמְשִׁין, 1 Sam. 6: 13 בֵּית מִשְׁכָּן הָעֵדִין, Joel 2: 8. Exod. 20: 18. In this construction, the *Fem. Sing.* (as abstract) is commonly connected with the *Masc.* of the predicate.

3. If the adjective denote an attribute, it stands regularly after its substantive, Gen. 1: 16 בְּרָבָרִין בְּרָבָרִין, Dan. 2: 9 מִלָּא דָּאן, 2: 10, 48 מִתְּנָן בְּרָבָרִין Prov. 17: 1. Ps. 141: 2. Gen. 6: 3, — though sometimes separated from it by several words (where the idea of

the adjective is to be more strongly presented) Joel 2: 6 צָמָא
2: 31. סִלִּיק עַל עַרְצֵי הַקִּיף.

4. If a substantive be subjoined to an adjective for the purpose of limiting more exactly its application, the former stands in the *stat. constr.* (in respect to) Prov. 16: 19 **שָׁטֵן רִיחַ**, Ps. 24: 4 **בָּרִירַי**, **רִיחֹנָא**, Isa. 53: 9 **עֲתִירַי נִקְטָא**, Job 24: 34 **חֲסִידַי לֵבָא**, Deut. 28: 50. Esth. 1: 11 **שְׂמִירַת יָרִיו**. The preposition **כְּ** is sometimes prefixed to the substantive, Gen. 39: 6 **כְּאֵי בְּחֹנָא**; more rarely, the limiting substantive is joined to the adjective without any construction to mark the closeness of the relation, comp. § 57. 2.

* 5. The neuter of adjectives (and numerals) is ordinarily expressed by the *Femin.*, Gen. 42: 30 קָשֶׁתִּי *dura*, Isa. 53: 8. Joel 2: 26 מִרְבֵּי *mirabilia*, Deut. 10: 21. Ps. 27: 4 חַדָּא בִּרְיִי *unum petii*.

§ 61.

Nominative Absolute.

The noun is sometimes placed as subject before a sentence grammatically complete, without any dependence upon it for government (*nominativus absolutus*), e. g. Dan. 5: 6 מַלְאָךְ אֲרָן וְרֵעֵינוּרִי הַבְּהֵמָה וְיִזְוִי שֹׁנוֹרִי וְרֵעֵינוּרִי הַבְּהֵמָה so then the king, his color changed and his thoughts terrified him, 2 Chron. 13: 10 וַיִּתְּנֵהָ מֶמְרָא דִּי בִּשְׂתָּנָא וַיִּתְּנֵהָ וַיִּתְּנֵהָ וַיִּתְּנֵהָ. This takes place particularly in sentences of more than ordinary length. In this case, the subject, sometimes for the sake of greater simplicity of construction, sometimes in order to direct attention more strongly to the principal word, is placed as *exponendum* at the head of the sentence. Comp. Dan. 2: 30 אֲנִי הִנְנֵאל שְׂפִירָא רֵעִינוּרִי הַבְּהֵמָה 7: 28 וְאַתָּה--רֵאָא דְּקֹא גָלִי לִי, Exod. 32: 1 מִשְׁחָה-- לֹא חִדְּנָא מִן חֵרָא לִיחָא Num. 14: 24 וְאַתָּה-- עֲבָדִי כֶּבֶד-- Jer. 18: 23. 23: 17. Lev. 10: 19. T. H. Gen. 4: 24. Jon.

CHAPTER IV.

Syntax of the Particles.

§ 62.

Adverbs and Prepositions.

1. Adverbs repeated denote, a) a very high degree (§ 58. 2. Rem.), Gen. 7: 19 **הָרָבָה הָרָבָה** **מַיִם חֲקִימִים** *very much, extraordinarily*; b) a progress or augmentation, Exod. 23: 30 **זָכִיר זָכִיר** (of time) *a little, a little*, i. e. *by and by, paulatim*, Dent. 28: 43. (Ewald, Krit. Gramm. p. 638).

For the manner in which certain adverbs are expressed by verbs,
see § 52.

2. The prepositions which stand before a noun, are often not repeated before a word in apposition, Jon. 3: 2 אֶל לִיבְךָ מִקֶּרֶךְ רִבְחָא, 1 Sam. 25: 14 לְאַרְבֵּינֵל אַחֵר נָבֵל, 14: 39 בְּיוֹנָן בְּרִי, Gen. 23: 18. 32: 18; on the contrary, 1 Sam. 25: 8 לְבָרֶךְ לְיָרֹד, 2 Chron. 31: 4. Gen. 40: 1. Jon. In like manner, the preposition is sometimes written once in the case of several words connected by *and*; as, Gen. 18: 27. Jon. אֶתְּחִיל לְעֹשֶׂי וְקָטַם, Esth. 1: 11.; sometimes it is repeated before each, e.g. Gen. 19: 24. Jon. אַחֲרַי מִיִּבְרָן זֶל סִדּוֹם וְעַל עֲמֹרָה, 40: 1 sq.

§ 63.

Use of the Negatives.

1. The two negative particles **לֹא** and **אֵין** are in their use as distinct from each other, as in Hebrew **אֵין** and **לֹא**. The former, as derived from **אֵין** **לֹא**, includes always necessarily the verb of *existence*, e.g. Gen. 38: 29 **וְאֵין** **לֹא** **יָדָעָה**, and hence stands often with pronouns or participles, Exod. 5: 10 **וְאֵין** **לֹא** **אֶתְּנֶה** *I give not*, see § 47. 1.

2. In oaths **נָא** or **נֶא** is constantly to be taken in sense as *negative*, because an ellipsis of the apodosis occurs in such phrases,

e. g. Isa. 62: 8 אֲנִי אֶחָת I will not give, pp. if I give, I will not live (Ezek. 5: 11); Gen. 14: 23 אֲנִי אֶחָת I will not receive. On the other hand, אֲנִי אֶחָת is affirmative, Josh. 14: 9. Isa. 5: 9.

3. That not is frequently denoted by קֵל before the Infinitive, e. g. Lev. 26: 19 שֶׁמַּיִם יִפְּסוּ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ that they pour not down rain (pp. from pouring down), 2 Chron. 25: 13.

§ 64.

The Particles of Interrogation.

1. The simple question is denoted either by the *præfix* הָ or not at all, and in the latter case must be discovered solely from the context, comp. Gen. 27: 24. 2 Sam. 18: 29.

2. The double question is generally expressed by הָ-אֵם, Num. 13: 20 הֲנִשְׁכָּח אֶם בְּרִשָּׁא, 1 Kings 22: 15 הֲנִשְׁכָּח אֵם נִשְׁכָּח.

3. The question with הֲלָא (*nonne*) is often employed in such a manner as to serve merely to awaken attention, and הֲלָא can be translated—*behold*, Deut. 11: 30 הֲלָא אֲנִי בְּעֵבְרָא דִּירְדֵּנָא *behold, they lie on the other side of the Jordan*, 1 Sam. 20: 37 הֲלָא גִירָא, 2 Kings 15: 21 הֲלָא אֲנִי בְּחִיבִין, Isa. 5: 20.

APPENDIX.

BY THE TRANSLATOR.

NO. 1. TARGUMS OF THE OLD TESTAMENT.

See Gr. p. 9.

THE reference which is made here to the Targums, and which occurs so constantly in the subsequent pages of the Grammar, may render it convenient for the student to have before him some information respecting their origin and character. The following are the principal facts in relation to them, as stated by the best authorities on the subject.

1. *Their origin.*

The term *Targum* is a Chaldee word תַּרְגֻּמָּא *translation*, from תַּרְגַּם (*quadrilit.*) to *translate*. See Buxtorf, pp. 26, 42. The oriental Jews applied it at first to any translation from one language into another; but in process of time they came to employ it by way of eminence of those translations of the Hebrew Scriptures into Chaldee or the popular dialect of Palestine, which were made for the benefit of the common people and which the change of their language during the Babylonish captivity had rendered necessary. The more immediate occasion which led to these translations was the establishment of the synagogue-worship, so generally practised after the reign of the Seleucidæ. Even as early, however, as the time of Ezra (Neh. 8: 8), the law was read publicly with an accompanying oral translation into Chaldee; and the practice, thus introduced, undoubtedly perpetuated itself with various modifications and changes in the mode, till the wants of the nation produced our present written translations or the Targums so called. These translations in the first instance were confined, most probably, to those books or parts of books of the Old Testament, which were read in the synagogues; but by degrees they extended themselves, as was natural, to the remaining portions.

2. *The Targum of Onkelos.*

This embraces the whole of the Pentateuch; and of all the Chaldee translations none was held by the Jews in higher estimation than this. The purity of its language and its general fidelity to the original were among the principal causes which gave it this pre-eminence. Of the person and history of Onkelos we possess only very scanty and uncertain information. The writers of the Babylonian Talmud allude to him occasionally; but not with much fullness, or even indeed with entire consistency, in their accounts. The best supported opinion perhaps is, that he flourished a short time before the birth of Christ, ~~that he was~~ a pupil of the celebrated Hillel, the grandfather of Gamaliel the teacher of Paul, and that residing himself at Jerusalem, ~~he~~ translated the Pentateuch for the use of the Palestine Jews. The tradition (which is not, however, a uniform one, but appears only in some of the Jewish writings) that he was a Roman by birth and became a proselyte to Judaism, arose probably from his being confounded with another translator of the Old Testament, of whom this was true. Eichhorn and Bertholdt dissent from this view in part; they maintain that he was a native, not of Palestine, but of Babylon, and appeal in evidence of this to the character of his Chaldee, and the fact that neither the Jerusalem Gemara nor the church fathers, Origen and Jerome, make any mention of him. But to this those who support the other opinion reply, in the first place, that we have no contemporary monuments of the Chaldee dialect as spoken in Palestine in the age of Onkelos, and hence that it is impossible for us to judge whether he has employed a language more or less pure than that which existed among the Palestine Jews at that period. In the second place, the mere silence of the Jerusalem Gemara deserves but little weight, because it cannot be shown that the writers of it had any necessary occasion for speaking of Onkelos, and because it stands opposed to positive testimony from other sources, asserting explicitly his Palestine origin. Finally, as to the fathers referred to, it is allowed that they have left us no record of their opinion on this subject; and considering how limited an acquaintance they had with the literature of the Old Testament, that they appear to have confined themselves in their inquiries respecting it to the Hebrew text and the Greek translations made from it, it is not surprising that they have said nothing in respect to the authorship of the Targum in question.

The view of the linguistic character of this Targum, expressed by Winer in the body of the Grammar, is that which scholars generally

entertain. Hävernick remarks, somewhat more in detail, that the language of Onkelos, while it exhibits a Hebrew coloring, is still less Hebraistic than the biblical Chaldee; that it avoids numerous Aramaeisms, which prevailed at a later period (such as the contraction of nouns); that it contains comparatively few words of Greek origin, and none at all from the Latin; while, on the other hand, it is not free from a number of obsolete or obscure expressions which even the Talmudists were unable to explain. His style of translation is in general remarkably literal; and the term *paraphrase*, which has been so extensively applied to this class of writings, is by no means just in its application here. The occasional deviations from this method which present themselves, consist for the most part of a change in the words or construction for the sake of greater clearness, for the explanation of tropical terms, for the sake of euphemism, or for the purpose of avoiding expressions which were supposed to savor in any way of heathenism, or to be wanting in a proper reverence for the Deity. To this uniform character of the translation, only occasional exceptions occur. One of the most remarkable of these is furnished in the manner in which Onkelos has translated or rather paraphrased the forty-ninth chapter of Genesis. His freedom here is so great that it is almost impossible to identify it with the original.

3. *The Targum of Jonathan on the Prophets.*

The Jonathan to whom this Targum is attributed, is usually termed Jonathan ben Usiel. The Jews show the estimation in which they held him by the high antiquity which they ascribe to him, and by the source from which they say he received his version. Some of their writers make him a contemporary of the prophets Haggai, Zechariah and Malachi, and affirm that he was aided by their special co-operation in the performance of his labor. His translation embraces the prophets of the Old Testament according to the Jewish application of this term; that is, the books of Joshua, Judges, 2 Samuel, 2 Kings, Isaiah, Jeremiah, Ezekiel and the twelve minor prophets. The Jewish fiction as to the time when he lived is of course worthless; but critics are far from being agreed in respect to the period to which he really belongs. Not a few of them suppose that he is older somewhat than Onkelos, on the ground partly of intimations which seem to imply this in the Talmud. But the evidence from this source is by no means uniform, and is too slight to establish an opinion either way. The probability is, that there was no very great interval between them;

but it is impossible to say certainly to which of them the higher antiquity belongs. It has been said that the Targum of Onkelos shows an acquaintance with that of Jonathan, and must have been therefore, subsequent to it; but the resemblance between them, which is alleged to exist in certain passages, is not great, and could be explained equally well by the contrary supposition, that Onkelos wrote first, and that Jonathan borrowed from him.

The view of Eichhorn and some other critics that the writer of this Targum must have lived as late certainly as the second or third century after Christ, is now almost universally discarded. They attribute a character to the Targum in affirming this, which it does not possess. It was said by them that the writer of it discovers an evident anxiety to explain away the Messiah from those passages which Christians are accustomed to refer to him, and that he must have lived consequently after Judaism and Christianity had come into collision with each other. But Gesenius denies altogether the correctness of this representation. He pronounces it entirely at variance with the facts in the case—an assertion which no one would make who had carefully read this version for himself. He affirms, on the contrary, that the most important passages which Christians regard as Messianic are recognized as having this character here; and, in general, that the Hebrew prophecies are explained here in remarkable coincidence with the manner in which they are applied in the New Testament. The writer acknowledges, for instance, the doctrine of a suffering and atoning Messiah as taught in the prophets, and explains, in accordance with this idea, the memorable declarations relating to this subject in the fifty-third chapter of Isaiah.

In his style of translation, this author is much more free than Onkelos, so that his work may be termed a paraphrase rather than a version. He carries this characteristic so far as frequently to sacrifice the sense of the sacred writers. He gives us in many instances the traditions and dogmatic views of his time, or, possibly, his own individual fancies, instead of the meaning of the Hebrew. He has taken this license more especially in the prophetic books; in the historical, he has shown himself much more true to the original. His language resembles very much that of Onkelos. According to Eichhorn, and Bertholdt, he is said to be full of foreign words; but, this multitude of foreign words, says Gesenius, I confess myself unable to discover, and find the judgment of Carpsov fully confirmed, who ascribes to him *nitorem sermonis Chaldæi et dictionis puritatem, ad Onkelosum proxime accedentem et parum deflectentem a puro tersoque Chaldæismo biblico*.

4. *The Targum of Pseudo-Jonathan on the Pentateuch.*

The Targum so designated was also attributed by some of the Jews to the Jonathan ben Uziel, who wrote the one last described. But the grounds which disprove such an authorship of it are perfectly decisive. Some of these are: first, the barbarian and heterogeneous character of the dialect, which contains a multitude of foreign words, particularly from the Persian, Greek and Latin languages; second, the evident use which the author, whoever he was, has made of the Targum of Onkelos;* third, the numerous allusions which occur in it to subjects several centuries later than the time of the true Jonathan; as, for example, the mentioning of Constantinople (Num. 24: 19), Lombardy (ib. v. 24), of the Mishna, which originated as late at least as the middle of the second century; and finally, the circumstance that among all the Jewish writers of the middle ages no one discovers any knowledge of any Targum on the books of Moses, except that of Onkelos. Most critics would bring down its origin as late as the ninth century; some few, by assuming the interpolation of such passages as treat of more modern subjects, suppose it possible that the bulk of it may have been produced as early as the fourth or third century; but all admit that the author is unknown. His object as inferred from the production itself, seems to have been, not so much to promote a correct knowledge of the Pentateuch, as to advance his own particular opinions; or, more probably in most cases, those of his contemporaries on various topics which he has forced upon the sacred text rather than found in it. He has paraphrased the original with even greater freedom than either of the Targumists already mentioned. With this professed translation he has intermixed numberless tales and fictions, the absurdity of which is exceeded by nothing except the similar narrations in the collections of the Talmud.

5. *The Jerusalem Targum on the Pentateuch.*

The work which bears this title, is not so much an original work as a fragmentary recension of the Targum of Pseudo-Jonathan on the Pentateuch. It does not extend over the whole five books of Moses, but omits extensive portions of them, sometimes entire chapters, and still more frequently several successive verses. It consists of translations and remarks gathered from various writers, especially from the

* This argument, it is obvious, is valid only in case it be allowed that the age of Jonathan is earlier than that of Onkelos. As has been stated, this is a disputed point.

Targum of Pseudo-Jonathan. The greater part of these, it has been conjectured, may have been collected at first by some student for his own private use; and these, afterwards passing into other hands, may have been gradually increased to their present size. The manifest want of unity, which characterizes them, renders it impossible that they should be from a single writer. The Chaldee of this Targum is very impure. It abounds in Latin, Greek, and Persian words, and shows decidedly the reflection of a comparatively modern age. It cannot be referred, possibly, to a higher antiquity than the sixth century, and may have been composed much more recently still. The decision of this question would depend in part, obviously, on the date which we assign to the Targum of Pseudo-Jonathan, upon which it shows so close a dependence.

6. *The remaining Targums.*

There are still other Chaldee translations of parts of the Old Testament; but either from the age in which they were produced, or from their inferiority in respect to language or exegetical value, they have acquired much less importance than those which have been noticed. These are a Targum on Proverbs, Job and the Psalms, one on the five *Megilloth* as they are called, viz. Ruth, Esther, Lamentations, Ecclesiastes and Canticles, and one on the Chronicles. These are usually cited, for the sake of convenience, as the Targum on the *Hagiographa*, though they do not coincide precisely with the division which the Jews were accustomed to designate by this term. The book of Esther, on account of its peculiar historical interest, was a favorite one with the later Jews, and exists in two other Targums besides that mentioned above. No one holds any longer to the Jewish tradition, which attributes the Targums to a single translator; for it is inconsistent with the undeniable diversity of style and character which they exhibit. The five *Megilloth*, says Zunz (p. 65), may have proceeded possibly from the same hand; both their association as a class and a certain resemblance of language renders this not improbable. On this latter ground particularly, it has been supposed that the version of Job, the Psalms and Proverbs may have been the work of the same individual. Still less foundation is there for the opinion of some of the later Jews, that these translations were made by Joseph the Blind, as he is called, who lived in the first part of the fourth century and presided over a school at Sora in Babylonia. Such an early production of them is not consistent with their contents, and is disproved by the ar-

guments and testimony of Jewish writers of the thirteenth century. They are, in all probability, the most recent of all the Chaldee versions. It is one proof of this that they betray, in their formation, undeniable evidence of the use of Pseudo-Jonathan and the Jerusalem Targum on the part of their authors.

The Targums here in question exhibit very different degrees of fidelity to the original, and possess consequently very different degrees of value for the interpreter. That on the Proverbs is distinguished above the others for its adherence to the text, the deviations from it being few and unimportant. Next to this in point of accuracy stands the version of Job and Psalms. All these three books exhibit, as compared with the others, a striking agreement with the Syriac translation; but yet not greater in the opinion of many critics, than might naturally have resulted from the similarity of the dialects in which they are written, and from their common conformity to the Hebrew text. The supposition that these portions were translated from the Syriac rather than the Hebrew, cannot be established by any sufficient evidence, drawn from this circumstance.

In addition to the Targums which have now been mentioned, the writers of the Talmud refer also to others, of which no trace can any longer be found. From the nature of the case, it cannot well be supposed that the Chaldee versions which have come down to us or which are known to us (for some may still exist that have not been brought to light), are the only ones which were ever made. On the contrary, considering how widely dispersed the Jews were, and for how long a time and how extensively they employed some form of this dialect, we can readily imagine that such translations may have been multiplied to almost any extent.

7. *Sources of Information.*

Among the writers that may be consulted in relation to the Targums, are—Gesenius, *Comm. über Jesaja*, Einl. p. 65 sq. Zunz, *Gottesdienstliche Vorträge der Juden*, p. 65 sq. Hävernick, *Einl. in das A. Test. zweite Abh.* p. 73 sq. Winer, *De Onkeloso ejusque paraphrasi Chald.* Eichhorn, *Einl. in das A. Test. erst. B.* p. 430 sq. De Wette, *Einl.*, etc., p. 89 sq.; Mr. Parker's *Translation of the same*, Vol. I. p. 210 sq. Herbst, *Einl. in das A. T. erst. Th.* p. 173 sq. Rosenmüller, *Handbuch für d. Literat.* III. 3 sq. Danz, *Universal-Wörterbuch*, etc., art. *Targumim*. Jahn, *Intr. to the O. Test.* p. 64 sq. Horne, *Intr. V. II.* p. 157 sq., etc.

8. Editions of the Targums.

The Targums have been frequently printed both separately and in connection with other works. The following very full, if not complete, list of these publications, is taken from Dr. Petermann's recent Chaldee Grammar.* The Rabbinic Bibles, as they are called, and which contain these Targums either entirely or in part, I omit for the sake of brevity.

1. Targum Onkelosi in Pentateuchum.

- Pentateuchus** Hebr. et Chald. c. commentar. Raschii. Bononiae 1482. 4. fol. editio princeps.
Pentateuchus Hebr. et Chald. sine punctis, cum commentar. Raschii. Venet. Bomberg 1523. fol.
Idem Hebr. et Chald. cum quinque Megilloth Hebr. ibid. 1527. 8.
Idem Hebr. et Chald. cum 5 Megilloth. ibid. 1543. 8.
Targum Onkelosi Latine versum ab *Alphonso de Zamora* (c. bibl. Polyglottis Compl. deinde ab *Aria Montano* recogn. et emend.) secus editum. Antwerp. 1835. 8. et cum versione biblicorum Latina Vulgata. Venet. 1609. fol. et Antwerp. 1616. fol.
Pauli Fagii expositio dictionum Hebraic. literalis et simplex in IV. priora capita Geneseos. Isnae 1542. 4.
(In calce adjecta est Paraphrasis Chald. Onkelosi in eadem capita cum. vers. Lat.)
Targum h. e. Paraphrasis Onkeli Chald. in sacra biblia, ex Chald. in Lat. fidelissime versa, additis in singula fere capita succinctis annotationibus. Autore *Paulo Fagio*. Pentateuchus. Tomus I. (et unicus). Argentorati 1546. fol.
Pentateuchus c. Targ. Onkelosi, vers. arab. Saadiae, vers. persica Tawus et commentario Raschii. Constantinop. 1546. fol.
Pentateuchus Hebr. et Chald. cum Megilloth (Hebr.) et Haphtharoth. Venet. apud M. A. Justinianum. 1547. 8.
Idem Hebr. et Chald. cum commentariis Rabbin. et 5 Megilloth Hebr. et Chald. cum commentar. Raschii. Venet. per Dan. Bomberg. 1548. fol.
Pentateuchus Hebr. et Chald. cum comment. Rabbin., item 5 Megilloth Hebr. et Chald. Cracov. apud Isaac ben Aaron Prostitz. 1587. fol.
Pentateuchus Hebr. et Chald. cum comment. Rabbin. item 5 Megilloth cum Targum et Raschi, ac denique Haphtharoth c. comm. Kimchi. Basil. 1606. fol. ap. Conr. Waldkirch.
Pentateuchus cum comment. Rabb.; item 5 Megilloth cum Targum et Raschi, et Haphtharoth. Prag apud Mosen ben Jos. ben Beza-lel. 1618. 2 Voll. 4.

* A notice of this Grammar will be found in the Christian Review, June, 1845, p. 313 sq.

- Pentateuchus** Hebr. et Chald. et 5 Megilloth Hebr. Amstelod. Henr. Laurentii. 1631. 4.
Idem Hebr. et Chald. per Menasse ben Israel. Amsterold. 1631. 4.
Pentateuchus cum Targum et Raschi, item 5 Megilloth et Haphtharoth. Venet. per Joh. Martinelli. 1642. 4.
Pentateuchus cum 5 Megilloth Hebr. et Chald. Venet. 1671. 8.
 etc. etc.
 Cf. Le Long. Biblioth. sacra ed. Masch. Tom. I. p. 95. sqq. et Wolfii Biblioth. Hebr. T. H. p. 345 sqq.
With. Fr. Herzl, Geneseos ex Onkelosi Paraphrasi Chald. quatuor priora capita, una cum Danielis cap. II. Chaldaice. Lemgov. 1788. 8.

II. Targum Pseudo-Jonathanis et Hierosolymitanum in Pentateuchum.

- Pentateuchus** Hebr. cum triplici Targum et comment. Raschi et 5 Megilloth, cum ejusdem comment. et duplici Targum in Esther, cum prael. *R. Aschir Phorins*. Venet. de Gara. 1591. 8.
Pentateuchus cum Targum triplici, per quatuor columnas, itemque Raschii commentario contextui substrato. Venet. apud Jo. de Gara. 1594. 3 Voll.
 Vol. tertio 5 Megilloth cum Targum et comm. Raschi item super Esther Targum Scheni (i. e. alterum) continentur.
Targum Pseudo-Jonathanis in Pentateuchum cum duplici Paraphrasi in Esther. Basil. apud Waldkirchium. 1607. fol.
Pentateuchus Hebr. cum triplici Targum, 5 Megilloth Hebr. et Chald. cum comment. Raschi, item Haphtharoth. Hanov. apud Hans Jacob Hene. 1614. 8.
 Expositio vocum difficiliorum in Targum Onkelosi, Jonathanis et Hierosolymitano obviarum, cum triplici isto Targum. Hanov. 1614. 8. et Amstelod. 1646. 4. per R. Phiebel ben David.
Pentateuchus Hebr. cum triplici Targum itemque 5 Megilloth Hebr. et Chald. Amstelod. per Menasse ben Israel. 1640. 4.
 (Insunt praeterea comment. Raschii et Targum secundum super Esther, item Haphtharoth.)
Pentateuchus cum triplici Targum. Prag. 1646. 8.
Targum Hierosolymitanum in Pentateuchum Latine versum cum notis marginalibus ad illustranda loca difficiliora opera *Franc. Tajttri*. Loudini 1649. 4.
Pentateuchus cum Targum Pseudo-Jonathanis et Hierosolymitano, item cum commentario rabb. Amst. Jos. Athias. 1671. fol.
Pentateuchus cum triplici Targum comment. Raschi, excerptis ex Baal Turim, 5 Megilloth cum Targum scheni (secundo) super Esther et Haphtharoth. Amstelod. apud Uri Veibs 1670. 4. et ibid. apud David ben Uri Veibs. 1671. 4.
Pentateuchus cum triplici versione Chald. tribusque commentariis Raschii, Raschbam et Aben Esrae, cura et typis *Dan. Ern. Jablonsky*. Berol. 1705. 5 toni. 4 min.
Pentateuchus Hebr. cum paraphr. Chald. Onkelos et Jonathan, etc. Metz 1766. 4.

III. Targum Jonathanis fil. Uzielis in prophetas priores et posteriores.

- Targum Jonathanis in Prophetas cum textu Hebr. et comment. Kimchii et Levi ben Gerson. Editio princeps. Leiria (in Lusitan.) 1434. fol.
- Chaldaee Jonathanae Uzielis filii interpretatio per Joh. Mercrum. Paris ex offic. Car. Steph. 1557. 4.
- Prophetarum posteriores cum Targum, item commentariis Raschii, Aben Esrae et Kimchii, variis item lectionibus ex multorum exemplarium diligenti collatione in margine adscriptis. Parisiis per Rob. Stephanum. 1556. 4.
- Jonathanis Targum in XII. Prophetas minores cum vers. Lat. Joh. Merceri. Paris 1559. 4.
- Targum Jonathanis in XII. Prophetas minores Latine versum ab Imman. Tremellio. Heidelb. 1567. 8.
- Hoseas Hebr. et Chald. cum versis. Lat., commentariis Hebraicis Raschii, Aben Esrae et Dav. Kimchii, Masora item parva, ejusque et commentariorum Latina quoque a Jo. Mercero facta versione. Accedunt in fine succinctae sed necessariae annotationes Guil. Coddae. Leidae 1621. 4.
- Targum Jonathanis in Hoseam cum versione Lat. Alph. de Zamora. Leidae 1621. 4.
- Idem sine versione Lat. Helmst. 1703. 4.
- Targum Jonathanis in Jonam. Utraj. 1657, et 1692. 8.
- Idem in Joelem et Abdiam. ibid. 1657. 8.
- Idem in Joelem et Micham. Witteb. 1565. fol.
- Idem in Abdiam. Bremae 1673. 4.
- Hoseas Hebr. cum Targum Jonathanis et comment. Raschii, Aben Esrae et Kimchii cura Herm. von der Hardt. Helmst. 1702. 4.
- Ed. II. cura J. D. Michaelis. Gött. 1775. 4.
- Hoseas, Joel, Amos, Abdias et Jonas, Hebr. et Chald. cum comment. Rabbiorum et Masora. Paris, apud Rob. Stephanum 1556. 4.
- Targum Jonathanis in Hoseam, Joelem et Amosum, ut et Anonymi Paraphrastae in Ruth et Threnos Lat. vers. a Quinquarboro cum notis ejusdem Paris 1556. 4.
- Targum Jonathanis in Joelem Lat. versum a Gilb. Genebrardo. Paris 1563. 4.
- Joel et Micha. Hebr. Chald. Gr. Lat. et Germ. studio Jo. Draconitis. Witteb. 1565. fol.
- Joel et Abdias Hebr. Chald. et Lat. c. comment. Rabbiorum, et notis philologicis (eodem ordine ut Jonas) auctore Joh. Leusden. Traj. ad Rh. 1657. 8.
- Amos, Obadia et Jonas Chald. per J. Mercrum. Paris, ex officina Car. Stephani. 1557. 4.
- Targum Jonathanis in Abdiam et Jonam Lat. vertit. Joh. Mercerus. Paris 1550. 4.
- Targum Jonathanis in Abdiam, Jonam et Sophoniam Lat. versum ab Arnoldo Pontaco. Paris 1566. 4.
- Obadiae prophetia Hebr. Chald. Syr. et Arab. speciminis loco edita

- per Ludov. Mich. Crocium. Brem. 1623. 4. (cum vers. Lat. et commentariis Rabb.)
- Obadias Hebr. et Chald. cum Masora utraque et tribus Rabbis Jar-chi, Aben Esra et Kimchi, studio Matthaei Wasmuthi. Jenae 1678. 12.
- Jonas Hebr. et Chald. cum Masora utraque, comment. Raschii, Aben Esrae, Kimchii et Abbaranelis, cura Frederici Alberti Christiani, Ex-Judaei, cujus Lexicon succinctum vocum Hebr. accedit. Lips. 1683. 8.
- Jonas illustratus Hebr. et Chald. et Latine, per paraphrasin Chaldaicam, Masoram magnam et parvam, et per trium Rabbiorum textum Rabbinicum punctatum, nec non per veras notas philologicas, auctore Joh. Leusden. Traj. ad Rh. 1656. 8. ed. II. 1692. 8.
- Jonas Vates expositus cum Targum Jonathanis, Masora utraque, Raschii, Esra, Kimchi, ben Melech et Abbaranel, cura M. Georg. Christiani Burcklii. Francof. a. M. 1697. 4.
- Micha, Nahum, Habacuc, Sophonia, Hagg., Zachar. Malach., Chald. Paris 1552. 4.
- Targum Jonathanis in Haggaeum Lat. vertit Mercerus. Paris 1551. 4.
- Malachias, Hebr. Chald. Gr. Lat. et Germ., studio Eliae Hulteri. Norimb. 1691. 4.

IV. Josephi Coeci Targum in Hagiographa.

- Psalmi Davidici Chaldaice. Rom. 1510. 4.
- Augustin. Justinianus: Psalterium Hebraicum, Graec. Arab. et Chald. cum tribus Lat. interpret. et glossiss. Genuae 1516. fol.
- Psalterium Hebr. Gr. Chald. et Lat. Colon. 1518. fol.
- Psalterium Hebr. Chald. Gr. Lat. et Germ. studio Jo. Draconitis. Witteb. 1565. fol.
- Duodecas Aureorum Psalmorum Davidicorum, eorum, qui sunt praecipui prophetici de Jesu Christo, nempe II, VIII, XVI, XXII, XL, XLV, LXVIII, LXIX, LXXII, XCVII, CX, et CXVIII. Hebr. Chald. cum Lat. versione, et Graec. Brem. 1614. 8.
- Psalterium Hebr. Chald. Syr. Arab. Gr. et Lat. cum interpretatione Jac. Gerschovii. Rostoch. 1643. fol.
- Psalms CXIX. Hebr. Chald. Syr. et Arab. cum commentariis Rabb., e regione posita versione textuum istorum Latina et notarum Masorethicarum. Argentorati. 1700. 4.
- Targum in Proverbia, editum opera Jo. Merceri. Paris 1561. 4.
- Proverbia Salomonis Hebr. Chald. Gr. Lat. et Germ., studio Jo. Draconitis. Witteb. 1565. fol.
- Targum in Jobum Latine versum opera Victorii Scialar. Rom. 1618. 8.
- Liber Ijobi Chaldaice et Latine cum notis, item Graece συγγράμῳ cum variantibus lectionibus, ed. Jo. Terentius. Franekeræ 1663. 4.
- Canticum Canticorum Hebr. et Chald. addita versione Hispanica cum commentario R. Abraham Laniado. Venet. 1619. 4.
- Canticum Canticorum Chald. cum versione Italica. Venet. 1672. 8.
- per Christoph. Ambrosini.
- Canticum Canticorum et Ecclesiastes Chaldaice et Latine per Oswaldum Schreckenfuchsium. Basil. 1553. 8.

Targum Koheleth h. e. Chaldaica Paraphrasis Ecclesiastis Latina facta auctore *Pet. Costo*, cui Salomonis Ecclesiasten ex translatione Vulgata adversum posuimus. Lugduni 1554. 4. apud Matthiam Bonhomme.

Targum in Ecclesiasten, emendatum per *Jo. Mercurum*. Paris 1562. 4. **Targum** in Ruth cum versione Lat. et scholiis *Jo. Merceri*. Paris 1564. 4.

Collegium Rabbinico-Biblicum studio I. Benedicti Carpzovii et filii ejus. Lips. 1703. 4.

(Continet librum Ruth Hebr. et Chald. cum vers. Lat., Masora utraque et commentariis Rabb.)

ed. II. cura *Adriani Relandi*. Troj. ad Rh. 1710. 8.

Targum II. in Esther cum Ketubim. Venet. 1518. fol. apud Dan. Bombergium.

Targum duplex in Esther cum Targum Jonathanis in Pentateuchum. Basil. 1607. fol. apud Conr. Waldkirch.

Versio Germanica rhythmica Targum II. in Esther. Amstelod. 1649. 4.

Targum Prius et **Posterior** in Estheram, nunc primum urbe donatum et in linguam Latinam translatum, studio et opera *Franc. Taileri*, Angli. Londoni 1655. 4.

Paraphrasis Chaldaica, libri Chronicorum — cura *Matthaei Beckii*. T. I. Augustae Vindelic. 1630. T. II. 1683. 4.

Paraphrasis Chaldaica in librum priorem et posteriorem Chronicorum — ed. *Dav. Wilkins*. Amstelod. 1715. 4.

NO. II. TALMUD, MISHNA, GEMARA.

Gr. p. 10.

The writings of the Jews, which are known under these designations, contain their most important traditions, and an acquaintance with them, forms, even at the present day, an essential part of a learned education among the Jews. *Zunz*, in his *Gottesdienstliche Vorträge der Juden*, etc. (Berlin, 1832), has treated largely of these collections, and has there given one of the most exact, authentic accounts of them to be found in any work. Comp. especially pp. 45—61. The student is referred also to an excellent article on the same subject in the *Bibl. Repository*, Oct. 1839, by the late Dr. Nordheimer, himself a Jew by birth and thoroughly skilled in Rabbinic studies. See also the additions of Dr. Robinson in *Calmet's Dict.*, pp. 609 and 876.

A few paragraphs will present all which it is necessary to exhibit in this connection. The term *Mishna* signifies *second law* (משנה, from משנה to repeat), and is so called in distinction from the first or written law, in the Pentateuch. It contains, according to the popular Jewish belief, the oral instructions and explanations which Moses is said to have received from God at the time of the giving of the law on Sinai, and

which he directed to be taught to the people by their religious teachers, as of equal authority with the written word itself. These traditions were at length collected into a single body, about the middle of the second century, and compose the Mishna. This work was performed chiefly by Rabbi Judah the Holy, as he is called. Maimonides, as cited by Dr. Nordheimer, represents the contents of this collection as somewhat more miscellaneous and less unique in their origin. He says that from the death of Moses until this compilation was formed, "no book had been composed for public instruction containing the oral law; but in every generation the chief of the tribunal or the prophet who lived at the time, made memoranda of what he had heard from his predecessors and instructors, and communicated it orally to the people. In like manner each individual committed to writing for his own use, and according to the degree of his ability, the oral laws and the information he had received respecting the interpretation of the Bible, with the various decisions that had been pronounced in every age, and sanctioned by the authority of the grand tribunal."

The *Gemara* (גמרא, completion, from גמר to complete) is a commentary on the Mishna. It has its name from its professed supplementary character as completing or finishing the Mishna of Rabbi Judah. This *Gemara* consists of two portions, one of which is known as the Jerusalem *Gemara*, the other as the Babylonian. The former was written at Tiberias, which was the seat of a flourishing Jewish school, by Rabbi Jochanan; and cannot be referred to a later period, says *Zunz*, than the first half of the fourth century. It was called the Jerusalem *Gemara* either from the dialect in which it was written, or because it represented the views of the Palestine Jews, whose capital was Jerusalem. The Babylonian *Gemara* was composed at Babylon, and contains evidence of having been written with a knowledge of the Jerusalem *Gemara*. It is the work of Rabbi Ashi, and his cotemporary and friend Rabbi Abhina, who lived near the beginning of the fifth century; though some additions appear to have been made to it at the close of this century by another hand, Rabbi Jose. Both of these works had the common object of presenting an explanation of the Mishna, and at the same time of adding to it the important decisions on questions of the law, which had been received into the established religious code since the time of Rabbi Judah. "They contain also," says Nordheimer, "historical and biographical notices, legends, disquisitions on astronomy and sympathetic medicine, aphorisms, apophoregms, parables, short and pithy sermons, and rules of ethics and of practical wisdom in general." Considering the range of human in-

quiries at that period, it is not easy to see what else they could have contained. Of the character of many of these traditions in their bearing on the Scriptures, sufficiently clear intimations are furnished in the New Testament. An analysis of the contents of the Babylonian Talmud may be found in the Repository as already referred to.

Talmud (תלמוד *doctrina*, from the Chaldee תלם *to teach*) is a general term applied both to the Mishna and the two Gemaras. The Mishna constitutes what may be called the text of this body of Jewish traditions—the Gemaras, a running commentary on this text; while, under the appellation of Talmud, we include at once both the text and the commentary. Some parts of the Talmud, as originally constituted, have been lost; but the portions that remain compose, as usually printed, twelve large folio volumes.

NO. III. IS THE ARAMÆAN STILL SPOKEN IN THE EAST?

Gr. p. 19.

The statement of Dr. Winer in regard to the utter extinction of the Aramæan as a living language, requires correction. Had the reports of the most recent travellers in the East fallen under his notice, he would certainly have modified the unqualified representation which he has made on this subject. It is undoubtedly true that neither the Chaldee nor the Syriac exists any longer, in the precise form in which the ancient monuments of these dialects present them to us; but that a product of the Aramæan, or rather the Aramæan itself in its essential features is still spoken in Asia, is now established beyond all dispute. It will be sufficient to adduce in confirmation of this the testimony of Rev. J. Perkins, D. D., a missionary from this country at the present time among the Nestorians of Orôomia. In his work *Residence in Persia among the Nestorians*, p. 11 sq., he says:

"Their ancient language is the Syriac. This language is still the *literary* language of the Nestorians. Their books are nearly all written in it. They conduct their epistolary correspondence in it; and though a *dead* language, the best educated of their clergy become able to converse in it with fluency. Their *written* character differs considerably from that of the western, or Jacobite, Syrians, which is the character best known to European scholars.

"There are twenty-two consonants in the present language of the Nestorians, the same as in the ancient Syriac, with a modification of *Gimrl* (g), by a scratch of the pen underneath to express j, ch or gh; and of *Pe* (p) by a half Vav placed under it, to express ph. B, G, D, K, P, and Th, are also subject to aspiration, which is indicated by a point

below them and the reverse by a point above, the same as in the ancient language. There are seven vowels, corresponding to long *a*, short *a*, long *e*, short *e*, long and short *i*, long *o* and double *a*, or *u*. The vowels used by the Nestorians are *points*, and not the Greek vowels inverted, as used by the Western Syrians; and where the latter use *omicron* (short *o*), as in *Alôho*, God, the Nestorians use the open sound of *a*, as *Alaha*, God.

"The *vernacular* language of the Nestorians, is a modern dialect of the ancient Syriac, much barbarized by inversions, contractions, and abbreviations, and by the introduction of a great number of Persian, Koordish and Turkish words, each class prevailing respectively in a particular district, in proportion as it is situated near to the people using either of those languages. Though thus corrupted, however, as now spoken by the Nestorians, the body of the language comes directly from the venerable ancient Syriac, as clearly as the modern Greek comes from the ancient. It is a softer language than the ancient Syriac, its guttural words being fewer, and its nouns even more extensively ending in open vowel sounds. The accent is almost invariably upon the penult syllable. The noun is declined by means of a preposition, having properly no *construct* state, though the first of two nouns has an affix pronoun, indicating possession,—thus, *Brônner*, (*his son*, instead of *Brônna, son*), *d'Orâham*, son of Abraham. The objective case, after an active verb, is indicated by the particle, *l*, prefixed; the dative is expressed by the same particle, meaning *to*, or *for*; and the ablative is governed by prepositions. The passive voice is formed by a distinct auxiliary verb, and not by a syllable prefixed, as in the ancient language. The Nestorians of the Koordish mountains speak dialects more nearly resembling the ancient Syriac, both in words and in sound, than the inhabitants of Orôomia, alike from their limited intercourse with foreign nations and their more rude and hardy character."

NO. IV. THE ZABIAN DIALECT.

Gr. p. 30.

This is the dialect of an early religious sect (Christian, it has been sometimes called,) variously known as the Zabians, Nazoraens, Mendæans, or Christians of St. John. Neander (*Allg. Gesch.* etc. II. p. 646), derives the first of these names from זבאי i.e. *βαπτισται*; but some others regard it as a geographical term, and suppose it to refer to the country where the Zabians dwelt. A remnant of this sect, as it is generally believed to be, was discovered about the middle of the 17th century, by certain Carmelite missionaries, in the region of Basrah and Susa. These missionaries applied to them the name of Johannites or St. John Christians; although they called themselves Nazoraens or Mendæans. The account which they give of their origin is that they came

from the Jordan, and were compelled to escape thence in consequence of the persecutions of the Mohammedans. "There is reason to believe," says Neander, "that they are the descendants of certain disciples of John the Baptist, who after the martyrdom of the latter still adhered to his cause, instead of attaching themselves to Christ; and who thus took, contrary to the spirit and instructions of their master, a hostile direction against Christianity." The Zabian dialect is the dialect of this people, and contains their sacred books. It belongs to the Aramaean family of languages, and occupies in its characteristics a sort of middle position between the Syriac and Chaldee. Its forms approach sometimes the one, sometimes the other; while occasionally the idiom is found to be altogether peculiar. In writing the language, its vowels, unlike the oriental dialects generally, are inserted in the same line with the other letters; though in printed works this peculiarity is not regarded, the vowel-signs being represented as in Syriac. The remains of this dialect are contained principally in the five books, entitled *Diwan*, Book of Adam, Book of John, *Kholasteh* and Book of the Zodiac. Of these the second only has been published in full: *Codex Nasaraeus, liber Adami appellatus, Syriace transcriptus Latineque redditus a Matth. Norberg*, 3 tom. Lond. Gothor. 1815—16. 4to. Copious extracts from the third, accompanied by a learned commentary, have been printed in Stäudlin's *Beiträge zur Philos. u. Gesch. der Rel. u. Sittenlehre*, Th. 5, and in his own *Museum für bibl. u. morgend. Lit.* Bd. I. St. 1. These remains are not without value to the Hebrew student, inasmuch as various words in the Hebrew language receive illustration from this source, the signification of which is otherwise obscure. As examples of this, Gesenius mentions כָּרָא, כָּרַד and כָּרַד, כָּרַשׁ, כָּרַשׁ, etc. See these articles in his lexicon.

For fuller notices on this topic, comp., among others, Mosheim, v. I. p. 34 sq. n. 7. Gieseler, v. I. p. 40. n. 4. Neander, ut supra. Gesenius, in *Bibl. Repos.* v. III. p. 23. and in Ersh and Gruber's *Encyclop.* art. *Zabier*. Of the writers who have specially investigated this dialect or illustrated in any way the history of the sect, a complete list will be found in Danz's *Univ. Wörterbuch der theol. kirch. u. rel. Literat.* p. 1024. The principal of these, in addition to those already mentioned, are Walch, Barkey, Tychsen, Bruns, Lorsbach, Brammer, and Grégoire.

